

# THE BUDDHA-MIMANSA

THE BUDDHA AND HIS RELATION  
TO THE RELIGION OF THE VEDAS

Being a collection of arguments with authoritative references  
and of notes with original texts, intended as materials for  
any future treatise on Buddhism

EDITOR

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YOGIRAJA'S DISCIPLE MAITREYA



SECOND EDITION

With Plates



LONDON

W. THACKER & CO., 2, Creed Lane, E.C

CALCUTTA and SIMLA: THACKER, SPINK & CO

1925

Extract from a letter received from  
His Excellency the Right Honourable Rufus Daniel Isaacs,  
EARL OF READING, P.C., G.C.B., G.M.S.I., G.M.I.E., G.C.V.O.,  
Viceroy and Governor-General of India.

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D. O. No. 1016-C.

PRIVATE SECRETARY'S  
OFFICE :

VICEROY'S CAMP,  
INDIA.

To

YOGIRAJA'S DISCIPLE MAITREYA.

DEAR SIR,

I am desired to acknowledge with thanks the receipt of a copy of "The Buddha Mimansa," which has been placed before His Excellency the Viceroy. *His Excellency was much interested to read it.*

Yours truly,  
C. P. HANCOCK.

## P R E F A C E

(By the Swami Maharaja Yogiraja of Buddha Gaya)  
(Translated)

At the instance of His Highness the Hon'ble Mahatajadhiraja Sir Rameshwar Singh Bahadur of Darbhanga I offer the book to the public, hoping that it will be accorded a favourable reception by them. It is part of a comparative study of all Religions, made with a view to arrive at the Universal Religion. The whole range of Vedic and Buddhist literature, native as well as foreign, has been researched in preparing these pages, as will appear from a perusal of the book.

It gives me much pleasure to mention that the writer, Maitreya, belongs to the house of Gautama, which traces its Patriarchal descent from the Vedic Rishi Gotama, the founder of the Nyaya Philosophy or the first school of Logic in the world. A scion of the same house was Gautama Buddha the founder of Buddhism and the subject of the present treatise.

I have further pleasure in mentioning that our worthy and esteemed District Magistrate, W B Brett Esq I C S, has taken the trouble of going through the pages, and I quote his appreciation below

— o —

I have read the book "The Buddha and his Relation to the Religion of the Vedas" with much interest

(Sd) W B BRETT

## PREAMBLE

Whereas there has been a long-standing difference between Hindus and Buddhists on account of which the Swami Maharaja Yogiraja of Buddha-Gaya has been repeatedly asked by Princes and the Public of India to do something in the way of making up the difference, it is therefore expedient that the following pages which have been prepared at the Yogiraja's behest and under his auspices be laid before the Representatives of the two Religions with a view to establish harmony and **peaceful co operation** between contending parties, a more laudable task than which there cannot be

Peoples of the world are agreed that strifes about minor points of religion are worse than useless the main point of all the various systems of religion being one and the same The Problem of the Infinite and the Riddle of the Universe are not for man to solve so long as his mind is confined and limited by his body But Science and Philosophy though still in their infancy, have given ample proofs of the strength of the unconquerable mind and the weakness of matter as compared with it Man's nearest concern is, therefore, how to step into the next higher stage of evolution (which, according to Science, is yet to come, or which according to Revelation is already in existence), in which the body is brought under sway of mind It is this concern for the uplift

of the race that takes the form of the various systems of religion, which all begin with some authenticated communication of man with the higher beings (devas, seraphs, malekhs, travashis, angels, gods, immortals)

The book consists of two parts. The first part terminates on p. 76. The second part contains several texts which appeared before in a pamphlet named "Buddha-Gaya Mahātmya: Texts about Buddha and Buddha-Gaya, or Buddha-Gaya a Hindu Shrine," prepared by the Yogiraja himself and spoken of as a most valuable compilation for all Hindus by the late Hon'ble Justice Dr. Sir Gurudas Banerji, Kt., M.A., LL.D., PHD., of the High Court of Judicature at Fort William in Bengal. It was originally printed for free distribution among the Spiritual Heads, Foreign Potentates, Indian Ruling Chiefs, and Representative Scholars.

It is obvious that all well-founded criticisms of these pages will be helpful to the writer who has tried his best to look at the subject-matter from the standpoint of truth. Communications may be sent to the writer at the Maharajadhiraja of Darbhanga's House, Chowringhee, Calcutta.

MAITREYA.

*Disciple of the Yogiraja of Buddha-Gaya.*

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THE words "See N" in the foot-notes mean that elaborations and original texts are to be found in the Notes at the end of the book

Figures separated by hyphens indicate the sub-divisions of the book referred to. For example Rig Veda 1-1-2 means Rig Veda, first Mandala first Sukta, second Mantra. Similarly in all other cases.

# THE BUDDHA=MIMANSA.

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## THE OBEISANCE

Lord of Infinite Majesty more merciful than the creator, surpassing the sun in the dispelling of darkness, excelling the moon in the allaying of heat, such is the peerless Buddha to whom obeisance is being done here <sup>1</sup>

## INTRODUCTION

### The Sanātana Dharma, or Religion of the Vedas

In the history of religions the broad features of the Vedic Religion Elements of the Creed I Spirit Sanātana Dharma or the World old Religion of the Vedas have been traced The World-old Religion concerns itself neither with matter nor with mind It knows of a third thing, namely spirit (or soul) of which both matter and mind are manifestations<sup>2</sup>, and it directs all its activities to

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<sup>1</sup> The Buddha Charita of Aswaghosa I—I (See **N**)

<sup>2</sup> This is the theme of all the Upanishads and of the teachings of Plato in ancient and Hegel in modern times See Sully's 'Human Mind Vol II Appendix p 369 and Green's Prolegomena to Ethics Art 33 (See **N**)



the perfect comprehension of this thing only <sup>1</sup> It holds that by such perfect comprehension,—that by it alone and by no other means,—all the mysteries of matter and mind are also cleared up <sup>2</sup> It holds the spirit to be something powerful —creative,—and this power of the spirit it calls the will <sup>3</sup> It believes in the strength of the unconquerable will and the weakness of matter and mind as compared with it<sup>4</sup>, in the gradual triumph of the will over matter and mind, securing the final liberation of the pure spirit from all connections with the vile body

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<sup>1</sup> Brihadaranyaka Upanishad 4 5 6 Mundaka Upanishad 2-2 5 (See **N**)

<sup>2</sup> Chhandogya Upanishad 6 1-3, Brihadaranyaka Upanishad 4-5 6 Cf the Bible Job xxxii 8 Proverbs xx 27 Ecclesiastes xii 7 John iv 24 I Corinthians xiv 2 (See **N**)

<sup>3</sup> Schopenhauer has bequeathed this term to the new metaphysics of Europe (Weber History of Philosophy p 556 foot note) The will is the *Sakti* or *Maya* of the Vedas and Tantras, It is the Druj of the Avesta (Smith's Cyclopædia of Names under the word Ahura Mazda) (See **N**)

<sup>4</sup> Cf Dr Charles Mackay's Memoirs of Extraordinary Popular Delusions 2nd Ed —the chapter on the Magnetisers (conclusion): This magnetic power of the will over matter and mind affords an illustration of the words of the inspired Psalmist that we are fearfully and wonderfully made (Bible Psalms cxxxix, 14)

and the impure mind,—which liberation it calls the salvation (Videhamukti, Nirvāna)<sup>1</sup> It knows of the existence of beings superior to man in the scale of evolution (the devas, gods, spirits angels)<sup>2</sup> in whom the will-power has so far triumphed as to bring the body (and matter) under the sway of the mind thus ensuing a partial liberation to

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<sup>1</sup> This is the theme of the Vedānta Philosophy of Sankarā chārya. The term Nirvāna was used in the Upanishads and the Yogavāsistha long before the coming of Buddha. It is wrongly supposed to be a term of Buddhist origin. See the term Brahma-nirvana in the Bhagavad Gita (2 72)

Dr Savory in the introduction to the Book of Health takes up the subject from a scientific point of view and supports the saying of St Paul that the body is a humiliation to the soul and that it shall be changed (Book of Health edited by Malcolm Morris Introductory chapter)

<sup>2</sup> The Taittirīya Upanishad 2 8 Cf Brihadāraṇyaka Upanishad 4 3 33 Also Bible Daniel vii 10 ff (See N) The hosts of celestial beings are called the upper family (Ephesians iii 15) and with reference to them God is called the Lord of Hosts (Zachariah viii) The Koran also says that God employs the Angels as envoys guardians guides and revealers to mankind (Koran Surah 13 12 16 2, 35 1 42 51) Muhammad himself declared that the Koran was delivered to him with God's order to preach it by the Angel Gabriel (Koran, Surah 2 91 42 52 53 1) (See N) And so in spite of Muhammad's prohibition there are many spirit worshippers among his followers who ignite the sacred lamp at the graves of their saints [The devas or gods of the different heavens are of the same class with angels and saints—See Prinsep Tibet Tartary and Mongolia p 140] The Parsi and Chinese Religions not only believe in spirits but are based upon fire worship [On the worship of the Sacred Fire among the Chinese and on Fire worship as Ancestor-worship see Frazer's Golden Bough Vol X p 136 ff and Vol II p 221]

the spirit (Jīvanmukti) It lays down that man's nearest task is to elevate himself to the level of the Devas, and prescribes various methods for the fulfilment of that task Thus the Religion of the Vedas<sup>1</sup> like the Religion of the Bible,<sup>2</sup> prescribes the worship of the Sacred Fire<sup>3</sup> holding that Fire is the only medium of communication with the celestial hosts who are beings with fiery bodies (Seaphs lit burning beings)<sup>4</sup>, and who therefore make their appearance in fire only which is

**4 Fire-Worship**

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\* <sup>1</sup> All the Vedas open with a glowing tribute to the Sacred Fire as its cynosure — the polar star to sailors on life's pathless seas (Mahābhārata Banaparva 200 13) Cf The Vedas have been revealed for the due worship by man of the Devas (Mahābhārata Sāntiparva Mokshadharmā 327 50) (See **N**)

The Religion of the Bible together with its Temple had its origin in the Hallowed Fire of Moses See Exodus iii 2 vii 18 Deuteronomy v 25 26 Leviticus v 23 24 vi 12 13 II Chronicles vii 1 I Kings xviii 38 Numbers iv 13 Isaiah vi 4-5 Ezekiel i 4 Revelation i 13 15 II Thessalonians i 8 Acts ii 3 Daniel vii 10 Exodus xiii 21 (See **N**)

<sup>3</sup> Other methods are also prescribed (whether conjoined to fire-worship or not) e.g the Yoga and the Tantra both of which are for elevating man to the level of the Devas

<sup>4</sup> Bible Isaiah Ch 6 Mahābhārata Banaparva 261 13 Anuruddha on the Sankhya Philosophy 5 112 Rīg Veda 9 113 4 (See **N**)

their proper element<sup>1</sup> To indicate their creed the votaries of the Sanātana Dharma generally wear a tuft of hair on their heads called the Shikhā (which word literally means the burning flame) build their temples in the shape of a flame (bulging out at the base and tapering up to a point)<sup>2</sup>, and worship

5 The cow the cow because her butter is ordained as the proper thing to be poured into the fire to make it

<sup>1</sup> Rig Veda 1 1-2 1 12 1 1 22 10 (See **N**) The fire which is the proper element of the Devas in which they choose to make them selves visible to man is that which is first generated by the process of friction known as *Pramathana* in the Vedas from which comes the Greek mythology of Prometheus stealing fire from heaven (See Kaegi Rig Veda p 132 of the English Translation Also Kuhn and Schmidt) Shakespeare alludes to it as having a life giving power—as a restorer of the departed spirit to the dead body — That Promethean heat that can thy light relume (Othello 5 2-12)

<sup>2</sup> There are three types of temples each indicating by its outward shape the kind of worship which is ordained within it The round topped temples (domes mosques) are for worship of the male element the *Lingam* or Phallus the triangular faced temples (cones or pyramids) are for worship of the female element the *Yoni* and the flame shaped temples are for the worship of the Sacred Fire (Cf Jennings Nature Worship Phallicism p 55 56) Within each of these Fire temples there was a triangle-shaped spot at the base called the *Yoni* (or place of origin) in the Vedas in which Ghrita (or melted butter) was kept burning (Rig Veda 1 140 1 3 5 7) (See **N**) Cf also Gold-tucker

Literary Remains Vol I p 25 and Stevenson's Introduction to Sama Veda) Right above the burning Ghrita was suspended a jar (full of that Ghrita) called the *Kumbha* (Atharva Veda 3 12 8) (See **N**) which fed the fire by letting fall continuous drops of Ghrita on it ( Ghritasya dhārā —Rig Veda 4 58—5 to 8) (See **N**) In former times periodical gatherings of these *Kumbhas*

(the fire) sacred to the Devas for, not all fire but that which burns upon some fatty substance<sup>1</sup> is held to be sacred to the Devas Further, the Sanātana-Dharmins ignite the fire to purify a birth, to bear witness to a marriage, and finally, to consume the dead They further hold that human marriages are sacred and elevate the pair to the heaven of the Devas if chastity has been faithfully preserved by both the parties, and hence is the origin of Sakti-pujā or Female-worship among them

6 Sacredness  
of marriage  
and chastity

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taking place at *Prayagas* or centres of fire-worship were popularly known as the Kumbha melas Subsequently when Ghrita had become too dear through the exportation and slaughter of cows by foreigners (Rig Veda 10 108) (See **N**) a stone which originally had nothing to do with the Phallus with which it has been hopelessly confounded—was substituted for the Fire as the *Lingam* or a symbol for it and a jar of dropping water for the Ghrita-Kumbha (Cf Mahabharata Banapāva 228 5 229 27) (See **N**) The Kumbha-mela now survive in name only

<sup>1</sup> The fat of the ram in the Bible (Leviticus vi 12 ix 19) The Rig Veda eschews such fats and prefers cow's butter as having a superior efficacy In the Bible however there is a prophecy of the protection of the cow and the protuse use of her butter in the Renaissance to come with the Messiah (See Isaiah vii 21 22) (See **N**)

## CHAPTER I

### **Buddha himself a follower of the Religion of the Hindus**

Gautama Buddha was a product of the World-old Religion of the Vedas (the Sanatana Dharma or Hinduism proper), and the religion which he is supposed to have given to the world was not any new religion as it is sometimes wrongly maintained to be, but only a reformation of the extravagances and corruptions which had crept into the existing system of the World-old Religion at that time<sup>1</sup> He came from the Kshatriya or warrior tribe of India and his name **B u d d h a** **a N e p a l i** **Kshatriya** by **birth** **born in** **a stronghold** **of Hinduism** Sākyā Singha attests to it, the word Singha being always added to the proper names of the Kshatriyas<sup>2</sup> He was a Nepālī by birth being born at Kapīla-vāstu or the abode

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<sup>1</sup> See the extracts from authorities at the end of the present work Cf In its origin at least Buddhism was more of a social than of a religious reformation It was an attack upon that web of priestcraft which Brahmanism had woven round the Society (Smith Mohammed and Mohammedanism p 4) Cf Max Muller Chips from a German Workshop Vol I p 220 Spence Hardy Legends and Theories of the Buddhists Intro p 13 20 Beal Buddhist Pilgrims Intro p 49 ff Cf Powell Buddha the Reformer of Brahminism (Utica U S A ) also cf Clarke Buddhism or The Protestantism of the East (Atlantic Monthly Boston Vol XXIII p 713 ff)

<sup>2</sup> Cunningham with his usual sagacity perceived the real name of Buddha when he prepared the inscription within the Great Temple of Buddha Gaya wherein occurs the following — Where Prince Sakya Singha became Buddha (See N) Cf Hunter s

of the Rishi Kapila of old His father,- a Kshatriya (Singha) whose real name is apparently lost was a Hindu of the orthodox type noted for the purity of his food whence he received the appellation of *Suddho dana* or the pure vegetarian<sup>1</sup> The Buddha was thus born<sup>2</sup> and brought up in the cradle of the purest form of Hinduism and was himself a follower of the World-old

**A vegetarian  
from birth**

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Gaya and Shahabad p 53 Sherings Benares p 5 (Sakya Muni) During the period between the renunciation of home and the attainment of Buddhahood Buddha was known by the name of Sakya Muni —and it is a fact that the word Muni whenever applied to a person is applied to his native name Marco Polo who visited India in 1250 A D found the Buddha generally known as the Sakya Muni (Sagamoni) —Book III Ch 15 (Cordier Ed, Vol II p 316) [Cf Sandor Csoma Kotosi Notices on the life of Shakya extracted from the Tibetan authorities (Asiatic Researches Calcutta 1836 Vol XX p 285 317)]<sup>1</sup>

<sup>1</sup> It might be observed here that no such another name of this kind is to be found in the history of the contemporary times from which it is not unreasonable to infer that it was not a name but an appellation derived from some peculiar trait in the character of that person to whom it was applied Nepal has always been a land of professed meat eaters and any one abjuring meat entirely would naturally receive a distinctive appellation on that account

<sup>2</sup> Cf Hemadri Bratakhanda Ch 15 — In this way by his observances of fast by Suddhodana (pure food) was brought into birth the Supreme Spirit as Buddha (as his son —in Bhavisiya Puran) (See N)

Religion of the Vedas One of the appellations given to him is *Arkabandhu* which means Friend of the Sun <sup>1</sup> Evidently this means that he was pre-eminent for his regular devotions to the sun which is only another form of fire-worship <sup>2</sup> Indeed there are many indications of fire-worship to be found in the Religion of the Buddha and the different schools of his followers <sup>3</sup> The Vedic rites of the Sacred Fire (*Yajna*) required the worshipper to cover his head with a turban (the "*Usmsa* or *Sivas-trāna*) The Rishis wore this turban and Buddha also

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<sup>1</sup> See the Sanskrit Lexicons —Amarakosha 1 1 1 10 Abhidhana Chintamani of Hemachandra 2 149 ff Vajjayanti kosha of Yadavaprakash 1 1 35 (Oppert) (See N)

<sup>2</sup> Fire-worshippers worship the Sun also which is the Central Fire of the Universe The relation of fire to the sun is unmistakable The Japanese call fire and sun by the same name *hi* (Aston Shinō p 159) The name Mithraism or Sun-worship (the sun being called *Mithra* in the Avesta and *Mitra* in the Vedas) is applied to the Fire-worship of the Persians Cf also Rig Veda 3 5 4 10 45 1 (See N)

<sup>3</sup> Buddha recommended the worship of the Sacred Fire and himself practised it (see Arya Manjusī Mulakalpa Ch XIII) and he always chose to sit beneath the tree (the *Asvattha*) whose wood was specially consecrated to purposes of the Sacred Fire (Rhys Davids Buddhist India p 231) Cf Hargrave Jennings The Results of the Mysterious Buddhism (Ch 23 and elsewhere) (See N)



was never without it <sup>1</sup> His place of worship is called the *Chaitya* which word originally means the place of the Sacred Fire <sup>2</sup> His temple though having characteristics peculiar to itself, is unmistakably of the flame-type and his followers still bear testimony to this fact of their original fire-worship by wearing the tuft of hair called ' *Shikha* (literally the flame) on their heads by protecting and venerating the cow, and by profusely using the Ghrta or melted butter for illuminations and other acts of devotion <sup>3</sup> Even in

<sup>1</sup> The Vedas enjoined the *Uśmīsha* (or head dress) for all fire worshippers (Atharva Veda 15 2 1 Aitareya Brahmana 6 1 Aswalayana Srauta Sutra 5 12 Katyayana Srauta Sutra 22 4 10) [See Waddell Buddha's Diadem or Uśmīsha a study of Buddhist origins (Berlin) and of the title of the book Uśmīsha vijaya dharani (Oxford)] (See **N**)

<sup>2</sup> [Cf Nāṭayan Aiyangar Chaityas (Indian Antiquary Bombay 1882 Vol II)] The word *chaitya* is derived from the word *chitya* which means fire (Panini 3 1 132) Hence *chaitya* means the place of *Yajna* or sacred fire (See Shabdakalpa dūma under both the words) (See **N**)

<sup>3</sup> [Cf the Pradipa dāniya Sutra of the Buddhists dealing with the rites of offering lights of burning Ghrta] Even now Buddhist pilgrims may be seen at Buddha Gaya and other places of their worship offering large quantities of Ghrta to be burnt before the image of the Buddha In the Great Temple of Buddha Gaya on the floor towards which the eyes of the Buddha image seem to be directed is a large circular mark wherein was originally a pit for burning Ghrta which was afterwards converted into a place for the *Lingam* as was done in all the fire temples of India when Ghrta became dear

the distant Pamirs there is still the "flame in the butter" in front of the images of Buddha<sup>1</sup>

Like all fire worshippers Buddha declared the existence of Devas or heavenly beings, **A believer in the Devas** both of the higher and the lower kinds, and of several unseen Lokas (world-systems or celestial spheres) for their abode<sup>2</sup> He spoke of Indra (the Devarāja) of Brahmā (the Sahampati or Sabhāpati) of Kuvera (the Yaksharaja) and of Māra (the Kāmadeva)—all Devas of the Hindu Pantheon—as paying occasional visits to him And his followers consequently have mixed up his system with the idolatrous Tantras, which are nothing but the worship of the Devas through the sacred fire<sup>3</sup>

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<sup>1</sup> Lord Dunmoie The Pamirs Vol I p 145

<sup>2</sup> Rhys Davids The Buddhist Suttas p 88 p 154  
(See **N**)

<sup>3</sup> (See **N**) Dr Enriquez in his Images in Buddhism speaks of idolatry in Buddhism as a surprising fact Cf Knebel The Vāhanas of the Brahmanical and Buddhist Pantheon (Tijdschrift voor Indische Kunde Batavia deel 47 p 227 340)

And as he was a Hindu,<sup>1</sup> Buddha respected the caste-system of the Sanātana Dharmā

**A respecter of the caste** There are texts to prove it and they are of special significance as being found in professedly Buddhist Scriptural works ‘ The Bodhisattwa or Buddha-elect regards caste distinctions He never takes birth in the lower castes, (therefore) he takes birth only in one of the two higher castes namely the caste of Brahmana or (the caste) of Kshatriya <sup>2</sup> Having made such a noble sacrifice, the meritorious man is to be born a Bodhisattwa or Buddha-elect in some illustrious family of the Kshatriya tribe or (in some illustrious family) of the Brahmana tribe <sup>3</sup>

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<sup>1</sup> **On Buddha s being a Hindu** cf Waddell Buddha s Secret from a Sixth Century Commentarv (Journal of the Royal Asiatic Society London 1894 p 372)

<sup>2</sup> Lalita Vistara Ch 3 line 146 ff (Lefmanns edition) (S e N) Several of the Pre historical Buddhas (Purva Buddhas) were Brahmans —Sherings Benares p 153 The Buddhavansa represents the majority of previous Buddhas as Brahmans and only a few as Kshatriyas The observance of caste rules by Brahmans was recommended by Buddha and he generally accepted Brahmans as his own disciples (See Copleston Buddhism Past and Present Ch 16) Buddha did not denounce the caste theory but exploded the doctrine that salvation is not open to all castes [Cf Chalmers The Madhura Sutra (Journal of the Royal Asiatic Society 1894 p 348)]

<sup>3</sup> Satasāhasrika Prajnāparamitā (See N)

“ He is never born in the lower castes this is a distinctive mark of the Bodhisattwa ‘ The Bodhisattwa is born of a high caste the caste of Kshatriya or the caste of Branmana he is born in the very lineage to which belonged the preceding Bodhisattwas ’ <sup>1</sup>

And as he observed the caste-system so he observed the regulations of food enjoined by the World-old Religion He even went beyond it in prohibiting all dainty articles of diet, e g , milk and its products for the *Sramanas* (Sannvāsins ascetics) <sup>2</sup> Doubtless he permitted the *Sramanas* to take the unprohibited foods from all givers irrespective of their castes just as he used to do himself , and in this respect Sankaiāchārya and his followers (the Sannyāsins of India), who are regarded as the spiritual heads of the Hindu Religion are also

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<sup>1</sup> Satasāhasika Prajnāpāramitā Ch 10 p 1460 and p 1471 (Asiatic Society's edition) (See **N**)

<sup>2</sup> An enumeration of the permitted and of the prohibited foods is to be found in the Bhīḥu Prātimoksha Sutra (Cf Oldenberg Vinaya Texts Vol I p 40) It may be observed here that the term *Sramana* adopted by Buddha for himself and his followers was not a word of his invention but may be found in the Rāmāyana of the Hindus in the sense of an ordinary Sannyasin (or ascetic) —See the Ramāyana of Valmiki Falakanda xiv—12 (See **N**)

much on the same level It may be noted here that Buddha followed the World-old Religion in the matter of consigning the remains of the dead to the fire while Sankarāchārya departed from it and ordained the alien custom of burving the dead for his followers

An ordainer  
of cremation

The story of Buddha's death at Kusinārā from the effects of ingesting "dried boar's flesh" while at Pāva, is a fallacy supported by a falsehood True the Buddhist Scriptures say that Buddha died by eating of *suska sukara-mārdava*, and the term *suska* means dried But the other term *sukara-mārdava* which literally means "soft as the boar's flesh" is the name of the mushroom plant<sup>1</sup> It is some modern translator who has promulgated this false story of Buddha's death by mistranslating the word *sukara-mārdava* into boar's flesh

Story of Buddha's death

Dried boar's flesh is a thing unknown,—boar's flesh being too fatty an article to be brought to the dried state without becoming putrid and

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<sup>1</sup> Cf Khunnlal Sastri of Bareilly in his able article on Buddha as a Believer See Neumann Die Raden Gotama Buddha's cf Nariman Tiel's Religion of the Indian People pface p 6 Also Silachara's Catechism (Neumann takes *sukara-mārdava* as equal to the Sanskrit word *sukra mārdava*)

unwholesome Especially in Pāva—a land teeming with living boars all the year round in all ages—dried boar's flesh can have no reason for existence Buddha, born and bred in the house of Suddhodana (who derived his appellation from the purity of his food), and himself exhorting the whole world to desist from the slaughter of animals would have been the last person to take dried boar's flesh which must be disgusting even to the palate of the professed meat-eater Chanda, who offered him the last meal of his life was a Hindu gold-smith<sup>1</sup> by caste to whom boar was untouchable by the immemorial usages of the land The Muhammadans to whom boar's flesh is prohibited as *hārām* by their religion itself are very bitter in their invectives and abuses upon all eaters of that article Yet it is a strange fact that nowhere in the vast Muhammadan literature of sectarian polemics have abuses been poured forth upon Buddha for having been an eater of the detestable "*hārām*" On the contrary, such authoritative and classical Muhammadan works as the *Shahristani* speak reverentially of him The allegation that Buddha died by eating of dried

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<sup>1</sup> Oldenberg Buddha p 200 Rhys Davids speaks of him as a copper smith See Buddhist Suttas p 73

boar's flesh is therefore, unsupported by facts. The term "dried" and the season of Buddha's death are of great significance in determining this point. *Applied to boar's flesh it has no meaning applied to mushroom it explains and clears up the whole thing.* The poorer classes of the people of Pāva and Kusinārā where Buddha died may still be found eating mushroom fresh in the rainy season which is its proper season and preserving it in the dried state to serve when its season is over. This article of diet is spoken of in bad terms by medical authorities, it is always difficult of digestion, and some varieties of it are poisonous and often cause death with symptoms of dysentery.<sup>1</sup> Buddha died of dysentery and died in the spring season.<sup>2</sup> Evidently then if mushroom was taken by him before his death it must have been taken in the dried state at that season of the year. And this offers a good explanation of the expression "*suska sukava-mārdava*" in the story of Buddha's death. The imputation of meat-eating was falsely made to his name by Devadatta, his worst enemy.

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<sup>1</sup> Bhāvapiṅgā (Just Portion) Sakavarga 105 107. As to their nutritive value and as to some varieties of them being poisonous see Lorand Health and Longevity through Rational Diet pp 241—246 — Even the edible varieties of them may at times have a poisonous action as they become very rapidly decomposed when kept for any length of time. A good stomach and intestine are required for their digestion. (Lorand)

<sup>2</sup> Rhys Davids The Buddhist Suttas, p 72

whom he used always to forgive with a god-like forgiveness<sup>1</sup> Such a thing should not be mentioned at all except that it is referred to by way of vindicating the unimpeachable conduct of this personality, who was above the possibility of all inconsistencies. The Buddhist priests of the higher class still follow the example of their revered teacher and abstain from meat rigidly<sup>2</sup>

Both in morals and in philosophy Buddha followed in the footsteps of the Vedic Rishis. His **A follower of the Vedic Rishis** —  
 His veneration for them is evinced by his frequent mention of the sayings of the Rishis of the Vedas as his authority, whom he used to include in the term Purva-Buddhas or the Buddhas of old<sup>3</sup>, and by his expressly saying that he chose Benares as

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<sup>1</sup> When his followers would combine to punish any of his calumniators Buddha would make them desist from taking such a course and would only instruct them to plead his innocence (Cf the Dīgha Nikāya Brahma jāla Sutra § 5 ff)

Cf Binnings Travels Vol I p 19 Cf also Hopkins The Buddhist rule against eating meat (Journal of American Oriental Society New Haven 1907 Vol XXVII p 457 & seq)

<sup>3</sup> Cf—La Vallee Poussin On the authority (prāmānya) of the Buddhist Āgamas (Journal of the Royal Asiatic Society London 1902 p 374)—George Buehler Buddha's quotation of a Gāthā by Sanatkumara (Journal of the Royal Asiatic Society London 1897 p 585 ff)—Watanabe The story of Kalmāsa-pāda A Study in the Mahabharata and the Jātaka (Journal of the Pali Text Society London 1909 p 236 310)—Hardy

The story of the merchant Ghosaka with reference to other Indian parallels (Journal of the Royal Asiatic Society London 1898 p 787 ff)



the place where to begin his mission of reformation because it was the old and venerable place of the Rishis of old<sup>1</sup> The Vinaya Sutras or ~~—in~~ **morals** moral codes of the Buddhist canon are apparently a recapitulation of the Grihya Sutras of the Hindu Scriptures<sup>2</sup> His prohibition of the slaughter of living animals and of killing in general was based on the authority of well-known Vedic Texts which he

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<sup>1</sup> Lalita Vistara Ch 25 (towards the end of the Chapter)  
(See **N**)

<sup>2</sup> Cf Fuehrer Manusāra dhamma sattham the Buddhist law book compared with the Brahmanical Mānava dharma sāstram or Manu Samhita (Journal of the Royal Asiatic Society Bombay 1882 Vol XV p 333 ff) —Edmund Hardy on Pali canon as coming from the Grihya Sutras of the Vedas Der Grhya Ritus pratyavarohana im Pali Kanon (Deutsche Morgenlandische Gesellschaft Zeitschrift Leipzig Band 52 p 149 151) —Franke Die Gathas des Vinayapitaka und ihre Parallelen (Vienna 1910) [For Brahmanic precedent in Buddhism see Max Muller Dhammapada p 28 On the Relation of Buddhist Sacred Books to Satapatha Brahmana see Kern Saddharma Pundarika, p xvi ff and to Mahabharata and Manu Smriti see Buhler The Laws of Manu, p xc1 note]

quoted verbatim<sup>1</sup> His doctrine of universal love is based upon the principle of conquering hatred by non-hate which is thoroughly Vedic in its origin<sup>2</sup> And he upheld the Vedic doctrine of the sacredness of marriage and hated uncastity with a genuine hatred<sup>3</sup>

Like the Rishis he believed in the soul and its re-  
-in philoso-  
phy                      birth, in the life to come, and in the law of  
retribution (*Karma*) which visits evil-  
doing with evil and good-doing with good<sup>4</sup>

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<sup>1</sup> Vedic Text Don't slay any living being (quoted by Sridhara Swamin in Bhagavad Gita 18 3) It is worth noting that the dictum *Ahimsa paramodharma* (giving up of slaughter is the height of religion) was not first pronounced by Buddha as is wrongly supposed by many but occurs in the Mahabharata more than once (See **N**)

<sup>2</sup> The Vedas say One should bridge over the otherwise unbridgable stream of hatred by non hate (The Sama Veda Chhanda Archika Ch 6 pt 1 mantra 9) Buddha puts it thus

Let one overcome hatred by love Hatred does not cease by hating at any time hatred ceases by not hating this is its nature (Dhammapada 17 3 Dhammapada 1 5) (See **N**)

<sup>3</sup> See Rhys Davids Buddhist Suttas p 91 (See **N**)

<sup>4</sup> Being a Hindu he (the Buddha) adopted the then as now current Hindu notion of metempsychosis or palingenesis—from death to re birth and fresh deaths to fresh re births —Waddell

Buddha's Secret from a Sixth Century Commentary (Journal of the Royal Asiatic Society London 1894 p 372) Cf—Gough

The Philosophy of the Upanishads p 186—Krishnamachariyya 'Buddhism its fundamental beliefs (Brahmavadin 1911) [Ananda Maitriya holds a different view in his Transmigration] (See **N**)

Like them he believed in the Yoga philosophy<sup>1</sup>, practised it himself<sup>2</sup> became the prince of Yogins<sup>3</sup> and taught it to others as well<sup>4</sup> He even acquired the highest power of the Yogin the power to recollect the series of previous births (Jāṭismaratwa)<sup>5</sup> His Metaphysics, too is no other than that of the Vedic

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<sup>1</sup> Buddhacharita of Aswaghosha Ch 12 ver 103 (Oxford Ed) (See N) The original texts show that the Buddha was a firm believer in the Yoga and did not try its methods by way of experiment only [Cf Hermann Jacobi On the relation of the Buddhist philosophy to Sankhya Yoga and the signification of the Nidānas (Zeitschrift der Deutschen Morgenlandischen Gesellschaft Band 52 pp 1-15) Cf Monier Williams Mystical Buddhism in connection with the Yoga Philosophy of the Hindus (Victoria Institute Annual Report 1888 London) Also cf Senart Bouddhisme et Yoga (Review of the History of Religions Paris Vol XLII)]

<sup>2</sup> Cf the Jātaka sasthi Pujāpiakaranam verse 2 and Vayu Purana 18-28 (See N)

<sup>3</sup> Cf Sankarācharya's Hymn to Buddha in his Dasavatara stotra (See N)

<sup>4</sup> Hence grew up the sect of Yogāchāras in Buddhism

<sup>5</sup> This is the theme of all the Jātaka Tales of Buddhism Cf the saying of Krishna in the Bhagavad Gita 4-5 (See N)

[It is not generally known that Æsop's Fables had their origin in the Jātakas and the Arabian Nights Entertainment in the Brihat-katha of Budha Swamin —See Fytche 'Burma Past and Present, Vol II p 144]

RISHIS<sup>1</sup> One of his accepted names is Advaya-vādin<sup>2</sup> which means a true follower of the Upanishads—one who maintains the doctrine of the real existence of the one thing only This one thing or the Thing-in-itself in his philosophy is the same as the Infinitude of Consciousness (or Pure Spirit) arrived at by the Aryans and set forth in the World-old Religion of the Vedas as the “ Jñānam-anantam ’ (or Brahma)<sup>3</sup>, and, to indicate its Aryan origin, Buddha calls it by the name of “Ārya Prajnā-pāramitā ’ and applies to it epithets of Vedic coinage as *amīta* (infinite) *nirvikalpa* (absolute), etc<sup>4</sup> This is the Vedic *Brahmavāda* in his philosophy and there is also the corresponding *Māyāvāda* in it under the name of *Sunyavāda* By *Sunyatā* or nothingness, more correctly, emptiness or

<sup>1</sup> Cf La Vallee Poussin Mahāyāna Buddhism (Journal of the Royal Asiatic Society London 1908 p 889) Oldenberg Die Religion des Veda und der Buddhismus (Deutsche Rundschau Berlin 1895 Vol LXXXV)

<sup>2</sup> The Lexicons Amarakosha 1-1 19 and Vajayanti-kosha 1 1 34 (See N)

<sup>3</sup> Taittiriya Upanishad 2 1 (See N)

<sup>4</sup> The Abhidharma-pitaka (Introductory Hymn to the Prajnā-pāramitā Astasahasrika) Cf As a Religion Buddhism is often alleged to be atheistic But Buddha as is well-known nowhere expressly denies an Infinite First Cause or an unconditioned Being beyond the finite —Waddell Buddha's Secret from a Sixth Century Commentary (Journal of the Royal Asiatic Society, London 1894 p 384) (See N)

hollowness, Buddha meant the dream-like unreality, the delusive appearance (that is *Māya*)<sup>1</sup> of all sensible things that make up the Universe. The subsequent translation of *Sunyavāda* into the false Doctrine of Nothingness cannot be ascribed to Buddha himself<sup>2</sup>

—in religion That Buddha was a follower of the Religion of the Upanishads is strikingly brought to light by the words which escaped his lips as soon as he had attained his enlightenment under the famous Bodhi-tree at Buddha-Gaya. In those words, the Vedantic doctrine of the soul as the Creator and of Salvation by realisation of this truth is rehearsed<sup>3</sup> by the Buddha as his own faith. "O maker of the body!" he uttered "I have seen thee, no more shalt thou

<sup>1</sup> See Kumarila Bhatta Tantra Vartika 81—20 Cf Ia Vallee Poussin Vedanta and Buddhism (Journal of the Royal Asiatic Society 1910 p 133—134) The Yoga Philosophy of the Hindus also speaks of *Maya* as *Sunya* (See the Jnanasankalini Tantra verse 54) (See **N**)

<sup>2</sup> The term *Nirvana* for salvation in Buddhist literature contributed to produce this false doctrine. The term *Nirvana* however is not Buddha's own but occurs in Pre-Buddhistic Hindu Philosophy and does not mean annihilation (See **N**)

<sup>3</sup> This faith was only a rehearsal a recitation of an already established truth. It was declared by all the Vedic Rishis and the Purva Buddhas (See Warren Buddhism in Translations Harvard Series p 83)

make bodies unto me <sup>1</sup> This utterance which has been a puzzle to the Buddhists,<sup>2</sup> can be understood only by those who are versed in the mysteries of the Hindu Religion viz , the mysteries of the Upanishads or the mysteries of the Yoga <sup>3</sup> And even as the Rishis

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<sup>1</sup> The Dhammapada 11—9 Cf Monier Williams Buddhism p 38 (See N)

<sup>2</sup> Cf Knighton s History of Ceylon p 67

<sup>3</sup> In the Philosophy of the Upanishads *atmadarsana* or seeing the soul by intuition is held to be the only way of attaining salvation (Taittiriya Upanishad 2—1 Swetaswatara Upanishad 6—15) (See N) Practisers of Yoga will remember that by intense concentration or *Dhyana* which Buddha always practised a supernatural vision may be obtained The method of obtaining such a vision is known in the Yoga Philosophy as the Shāmbhavi Mudrā and is highly extolled by it as the sure path to salvation (See Hatha Yoga Pradīpika 4—35 Gheranda Samhita 3—59 to 62) (See N) These sporadic cases of hallucinations are often very wonderful in their accompaniments and also in their agreement in different individuals (See James Psychology Vol II p 130) St Francis of Assisi who beheld Jesus in such a vision immediately had marks of perforation by nails on his own hands and feet (Cf S Barling Gould Lives of the Saints Vol XI, p 111)

of the Upanishads<sup>1</sup> Buddha maintained that the  
**A Niskama** proper path to this salvation lay in the  
**Karmin** combined practice of right knowledge  
with right action<sup>2</sup> And further he held right  
action to be that which leads to the complete  
cessation of all desires —the same doctrine of desire-  
lessness<sup>3</sup> as had been taught long before him by  
the Yoga-Vāsistha of the Hindus and also by the  
Mahabharata more notably, in the chapters of the  
Bhagavad-Gīta, known as the teachings of the *Niskāma*  
*Karma*

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<sup>1</sup> Cf the Isavasya Upanishad Mantra 2 (See **N**)

<sup>2</sup> In the Dharmachakra pravartana Sutra Buddha lays the foundation of the Kingdom of Righteousness on the middle path of life which ultimately consists of right action and right contemplation See Rhys Davids Buddhist Suttas p 147

<sup>3</sup> The Tanhāvāda (Sanskrit —Trishnāvāda) or Doctrine of Thirst (or desire) plays the same role in Buddhism as in Hinduism According to Buddhism desire is the source of creation and the Vedas also say Desire first arose in it the primal germ (Rig Veda the Nasadiya Sukta 10—129—4) (See **N**)

## CHAPTER II

### The Hindus themselves followers of the Buddha

Just as there are evidences to show that Buddha was a product of the World-old Religion of the Vedas and a Hindu himself, so there are evidences to show that his worship was originally carried on by the orthodox Hindus themselves, and that there was no such thing as heterodox Buddhism in the beginning of its career. And the evidences are specially strong as they come from the sacred books of the Hindus the texts of which are regarded by the Hindus themselves as of universal authoritativeness <sup>1</sup>

First of all Buddha is unanimously admitted by the Hindus to be an Incarnation (*Avatāra*)<sup>2</sup> of *Nārāyana* or God, who came to rescue the Kingdom of Righteousness

**The Buddha an  
Avatāra of the  
Hindus**

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<sup>1</sup> See the Pamphlet named Buddha-Gaya Mahatmya

<sup>2</sup> Matsya Purana 47 247 Kalki Purana 2 3 26 Vayu Purana Ekalinga Mahatmya 12 43 14 39 Garuda Purana 86 10 Varaha Purana 4 3 113 27 Nrsingha Purana 36-29  
(For texts and other references see **N**)



from the hands of the wicked into which it had fallen at that time <sup>1</sup> And the Buddhists themselves admit that their Buddha is the *Nārāyana* of the Hindus <sup>2</sup> As such, the Buddha received his worship at the hands of the Hindus like all the other *Avatāras*, and there is no doubt about the fact that the original devotees of the Buddha were no other than the Hindus themselves As usual with the Hindus in matters of devotion *Moortis* or images (idols) are directed to be made to Buddha, and the directions also are given

And an object  
of their wor-  
ship —by the  
method of  
*Moortipujā* or  
idolatry

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<sup>1</sup> This is the function ascribed to all the *Avatars* in the Bhagavad Gita (Ch 4 verses 7 8) Cf Bhagavata Purana 1 3-28 Garuda Purana 1 149 39 Matsya Purana 47 247 (For texts and other references see **N**)

<sup>2</sup> Lalita Vistara Ch 7 and agam Ch 15 (See **N**) Cf Rajendra Lala Mitra Buddha Gaya p 6

It is worth noticing that Kshemendra who was a professedly Buddhist author counts Buddha as one of the *Avatāras* of the Hindus in his *Dasāvātāracharitam* (Cf Foucher — Kshemendra *Le Buddhavata* — Journal Asiatique Paris 1892 Serie 8 Vol XX p 167 ff) Other Buddhas existed before this one but none of them was regarded as incarnation of *Narayana* Cf the Yoga Vasistha Vairagya prakarana 26 39 Mahabharata Santi-parva 285 32 Mahaparimrvana Sutra Ch 5 Lalita Vistara Ch 12 Lankavatara Sutra (A list of some of the Purva Buddhas is given in Prinsep's Useful Tables p 229) (See **N**)

for these to be with two hands long ears, seated in deep meditation in the posture called the Padmāsana of the Yogins, and wearing the two yellow robes of the *sannyāsin*<sup>1</sup> all representing him as the Hindu ascetic which he actually was in his life-time<sup>2</sup> And it is expressly stated that these images made for

—by the method of *Sālagrāmapujā* or Symbol-worship and by *Tilakadhāra*na or carrying a special mark on the forehead

worship according to the rules of Tantra, are to be worshipped by people of the orthodox Hindu community<sup>3</sup> As usual in Hindu idolatry a certain kind of *Sālagrāma* or Sacred Stone is mentioned as symbolical of Buddha<sup>4</sup> Further a special *Tilaka* or mark on the forehead is enjoined on all orthodox Hindus who

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<sup>1</sup> In the line of Hindu *sannyāsa* (or asceticism) Buddha was the successor of Dattatreya and Sankarāchārya the successor of Buddha (See **N**)

<sup>2</sup> Linga Purana 2 48 28 to 33 Agni Purana 49 8 Bhavisya Purana 2 73 Hemadri Ch 1 of Bratakhandā (the portion dealing with the twenty four forms of Vishnu) Hemadri Ch 15 of Bratakhandā (For texts and other references see **N**)

<sup>3</sup> Suta Samhita 4 3 21 and Suta Gita 8 45 (See **N**)

<sup>4</sup> Special Symbols are prescribed for special objects of adoration in the Hindu Shastras The Symbol special to Buddha is a particular kind of the *Salagrama* stone See Brahmanda Purana (See **N**)

show a partiality to the Buddha's worship<sup>1</sup> For them his worship has also been elaborated by the Hindu Scriptures themselves into a system consisting of rites

to be observed from morning to evening,  
—by **Prātaḥ-** nameiv, the Buddha-Prātaḥsmaranam or  
**smarana** early-morning salutation to the Buddha,<sup>2</sup>  
—by **Dhyāna** the Buddha Dhyānam or meditation on  
—by **Bratapuḥjā** him,<sup>3</sup> the Buddha-Bratapuḥjā or reading

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<sup>1</sup> Suta Samhita Suta Gita 8 34 (See **N**)

It should be noted here that the Buddha like all ascetic teachers of India used to wear the *Tuaka* and this is proved by many of his images in stone having the *Tilaka* which however was a circular one in his case (See p 169 ff) This fact is all the more confirmed by the Barabudur images of Java having both the *Tilaka* and the *Yajnopavita* (or the Brahmanical sacred thread) depicted on them *Rightly therefore is the image of Buddha worshipped by the Hindus with the Tilaka put on its forehead* The Java images undoubtedly reveal a very early state of Buddhism when it was not differentiated from Hinduism (See p 175 ff)

Garuda Purana 2 31 35 Bhagavata Purana 1 3 24 to 29  
(See **N**)

<sup>3</sup> Agni Purana 49 8 Meru Tantiā Avatāraprakarana 36  
Sankarāchārya in his hymn to the Ten Avatāras (See **N**)

his life (or hearing the same recited by another),  
 —by **Gāyatri** accompanied by observations of occasional fasts and festivities,<sup>1</sup> the Buddha-Gāyatri or the Vedic formula of address special to Buddha<sup>2</sup> the Buddha-Mantra or the incantation proper to him<sup>3</sup> and the Buddha-Namaskārah or the final salutation to the Buddha<sup>4</sup> Further the place, Buddha-Gaya, where he attained his enlightenment together with the famous Bodhi-tree under which it took place is regarded as a *Tirtha* or place of pilgrimage by peoples of the orthodox

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<sup>1</sup> Agni Purana 16 1 Garuda Purana 1 2 32 1 149 39 Baiaha Purana 211 65 to 66 48 22 49 (the whole chapter) Bhavisya Purana 2 73 (twice in the chapter) Hemadri Brata khanda Ch 15 Nirṇaya Sindhū Ch 2 (For texts and other references see **N**)

<sup>2</sup> Linga Purana 2 48 28 to 33 (See **N**)

<sup>3</sup> Meru Tantra Avatāraprakāraṇa 36 (See **N**) For various mantras of the Buddha see the Tara Tantra (Baendra Research Society Series No 1)

<sup>4</sup> Bhagavata Purana 10 40 22 Kurma Purana 6 15 and 10 48 Vayu Purana 30 225 Baraha Purana 55 37 Padma Purana Kriyākhanda 6 188 11 94 Padma Purana Sṛstikhanda 73 92 Garga Samhita Viśvajitkhanda 13 49 Meru Tantra, Avatāraprakāraṇa 36 (For texts and other references see **N**)

Hindu community who according to the injunctions of their own scriptures<sup>1</sup> flock thither in great numbers to offer *pindas* or libations to the manes of departed ancestors

It is held by some European savants that long before the advent of Buddha, the Pippala (or fig-tree) was an object of worship among the Hindus,—that the name Bodhi-tree has always been a synonym for the Pippala, and that Bodhi-Gaya, not Buddha-Gaya, was the original name of the place, derived from this Bodhi-tree and not from the Buddha. Further on this ground they contend that the Hindus are enjoined to worship the Bodhi-tree only and not the Buddha in their pilgrimage to Buddha-Gaya

This view however plausible it may seem to be, cannot be accepted. Of course the tree was considered sacred by the Hindus from time immemorial and the Buddha was all the more a true Hindu for choosing his seat beneath it in his last and most determined act of devotion<sup>2</sup>

(1) The tree and Buddha

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<sup>1</sup> Brihannila Tantra 5 Skanda Purana Abantikhanda 68 30 70 4 Vayu Purana 2 49 26 to 29 (also 2 49 31 to 34 found in some Editions) Agni Purana 11 37 (See N)

<sup>2</sup> The Sacred Fire of the Vedas was produced in the first instance by friction with two pieces of dry wood preferably the wood from the Aswattha tree. This preference given to the Aswattha (or Pippala) for its wood led to the tree being regarded as sacred by the Hindus. Buddha's veneration for it confirms him in the Hindu Religion (See Rhys Davids Buddhist India p 231)

As for the term Bodhi-tree being always and everywhere a synonym for the Pippala or fig-tree, the assertion is not true. As a synonym for the Pippala, the term occurs only in the Lexicon of Amara Singha<sup>1</sup> who is well-known to have been a Buddhist himself. Pre-Buddhistic literature can produce nothing to corroborate it and even up to the present time no other Pippala tree whether at Buddha-Gaya or elsewhere has been called by the name of Bodhi-tree except the one which sheltered the Buddha during his reaching the enlightenment. The Lexicon, therefore, intends the term Bodhi-tree not as a synonym for all Pippala trees but only for that one which had become so famous as to deserve a name in the Lexicon. As for the place Buddha-Gaya, it was formerly known as the 'Urubelā-ban, (more correctly Uruvilva-vana), or the forest of the village named Uruvilva the modern Urela —and it, like the tree, derives its present name very properly from the Buddha who made it known to the whole world<sup>2</sup>

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<sup>1</sup> The Amarakosha 2 42 1

<sup>2</sup> The old pokhar (or tank) south of the temple in which according to tradition Buddha used to bathe is called the Buddha pokhar. It has grown considerably bigger than what it originally was by mud being dug out of it to build the Temple at a much later date. (See the Imperial Gazetteer of India Bengal Vol II p 50). The tank evidently derives its name from Buddha and there is no dispute in this point. So there is no reason why a dispute should be raised about the names of the tree and the place and why a different derivation is to be sought for them. According to the Harvard authorities Bodhi tree (Bo tree) means any tree under which a Buddha attains the supreme enlightenment. (See Warren's Buddhism in Translations p 499)

Further the contention that the Hindus are to worship the Bodhi-tree and not the Buddha is also untenable. The Hindu Scriptures expressly lay down that after having **first** worshipped

—Hindus to  
worship Bud-  
dha first and  
the tree next

*Dharma* and *Dharmeshwara* the devotee is **next** to worship the *Bodhi-taru* <sup>1</sup>

The term “Dharmeshwara” in the above passage means Buddha. The Religion of Buddha was known in India as the Dharma, while Buddha was known as the Dharmeshwara the Dharmaraja, the Dharmarasi, the Dharmapala etc <sup>2</sup>. The Lexicon, too,

<sup>1</sup> Vayu Purana 2 49 26 (See **N**)

<sup>2</sup> Lalita Vistara Ch 7 (See **N**) Dharma or Dhammo—the former being Sanskrit the latter Pali—constitutes one of the three grand divisions of the Buddhist faith and in the Pali writings Buddha himself is often spoken of as Dhammo (Dharma). In the time of Asoka the common term employed to denote this religion was Dhammo. Dharmeswara or Lord Dharma is the Deity who personifies Dharma. If Dharma be regarded as the Buddhist creed then this appellation would refer to the supposed divine head of such creed or Buddha.—Sherring Benaies p 85–86 (Ch V) Cf the terms Dharma Mandir Dharma Bāpi Dharma Kupa and the names Dharma Asoka and Dharmarasi (Sherring p 251)

Cf Paul Carus The Dharma an exposition of Buddhism (Chicago) Cf the Buddhist formula of prayer I take refuge in the Dharma (See **N**) [See Waddell The Refuge Formula of the Lamas (Indian Antiquary Bombay 1894 Vol XXIII p 73–76)]

gives the word Dharmaraja as a synonym for Buddha,<sup>1</sup> and it is well-known that the worship of *Dharma-Thākur* confined to a sect of the Vaishnavas in some parts of Bengal and other provinces of India is a form of the Buddha's worship<sup>2</sup>

The subject of the prohibition to Hindus from going to Buddhist Temples and the allied topic of a Deutero-Buddha may fitly be taken up here. The text regarded as the authority on this point prohibits Hindus from going to Jaina Temples only<sup>3</sup> ( ' *na gachchhet Jaina-Mandiram* —one should not go to the Temples of the Jainas) and the difference between Jaina and Buddhist is well-known<sup>4</sup>. The supposed prohibition arose through a confusion of this text with another which speaks of Buddha as the *Jina-suta* or son of Jina ( ' *Buddha nāmnā Jina-suta*

(2) The Jaina  
and Buddhist  
Temples

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<sup>1</sup> Amarakosha 1118 Vajrayantikosha 1133 (See **N**)

<sup>2</sup> This subject has been most ably and admirably brought to light by Mahamahopadhvaya Pandit Haraprasad Sastri (President of the Asiatic Society)

<sup>3</sup> This text is more of an interpolation than of an authority. Its origin can not be traced definitely.

<sup>4</sup> The images in Jaina Temples must as a rule be always in the nude state (naked) while the images of Buddha must show him as wearing garments [Cf Leon Feer *Tirthikas et Bouddhistes* Leiden 1885 (Transactions of the International Congress of Orientalists part 3 section 2)] (See **N**)



*Kikatesu bhavisyati* ” —the *Jina-suta* named Buddha will appear in the lands of *Kikata*)<sup>1</sup> The son of *Jina* is exactly what is meant by the word *Jaina*, and hence, on the first thought *Jaina-Mandir* might be taken to include Buddhist Temples also along with Jaina Temples proper. But Buddha was the son of Hindu parents of the Kshatriya tribe, and could by no means be called the son of a Jina<sup>2</sup> Further all the texts in which the term *Jina-suta* occurs, do not prohibit the Hindus from going to Buddha’s temple, but, on the contrary, enjoin upon them the recollection of Buddha as the first thing to be done on waking up —( ‘ In the beginning of the *Kali-Yuga*, the *Jina-suta* named Buddha will make his appearance in the lands of *Kikata*. In every *Yuga* or Age he comes to restore order among men when the wicked get the upper hand. He who, every day morning and evening, reverentially recites his birth-story is freed from all afflictions<sup>3</sup> ‘ In the dawn of the *Kali-Yuga*, the *Jina-suta* named Buddha will make his appearance in the lands of *Kikata*. From him has sprung up all this creation. He is to be reverentially worshipped with all sacred

—Hindus prohibited from the former only

<sup>1</sup> See below p 37 p 41

<sup>2</sup> See above p 8

<sup>3</sup> Bhagavata Purana 1 3-24 to 29 (See N)

rites and observances”<sup>1</sup> “The wise should always recollect the names of the ten *Avatāras* including Buddha”<sup>2</sup>) Hence some other meaning for the term

*Jina-suta* is to be sought for According to the Lexicon ‘Medini’ which is regarded as a first-class authority, another synonym for the word *Jina* is *Bhagavān* or God (*Bhagavān nā Jine*)<sup>3</sup> On this authority, the term *Jina-suta* would mean the son of *Bhagavān* or God, that is to say an incarnation of *Nārāyana*—an *Avatāra*,—which the Buddha is admitted on all hands to have been<sup>4</sup> And this must be taken to be the

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<sup>1</sup> Garuda Purana 1-2 32 (See **N**)

<sup>2</sup> Garuda Purana 2-31 35 (See **N**)

<sup>3</sup> The Medinikosha —(ta endings § 215 For *Jina* in the sense of Vishnu (or God) see also Hemachandra 2—130 Hala yudha 1 25 (and Aufrecht’s Glossary p 222) St Petersburg Dictionary (s v) Sabda Kalpa Druma (s v) (See **N**)

<sup>4</sup> See above p 25 ff Another name for Vishnu or *Bhagavan* (God) is *Jishnu* which comes from the same root as *Jina* and means the same thing viz the conqueror or Lord (See **N**) Sometimes the words *Jina* *Jinendra* and *Jaitra* are applied to Buddha not with any sectarian significance but only in the sense of the victorious the mighty In the *Vajrayantikosha* of *Yadavaprakasa* the word *Jina* has been mentioned twice separately once as the epithet of Buddha and again as the epithet of *Arhat* or *Tirthika* of the *Jamas* (*Oppert’s Ed* p 5) In the *St Petersburg Dictionary* *Jina putra* is taken to mean *Bodhisattwa* It may also mean successor of the Buddhas of old—the word *Jina* meaning Buddha—(*Amarakosha* 1-1-1-8 ff)

real meaning of the term in the texts containing it,—especially as those texts themselves contain additional passages which bring out and corroborate this meaning e g —“ In every *Yuga* (or Age) he comes to restore order among men when the wicked get the upper hand ,” “ From him has sprung up all this creation ’ And these passages are precisely those which are understood to have reference to an *Avatāra* alone The term *Jina-suta* thus meaning an *Avatāra* and not a Jaina the text which prohibits the Hindus from going to the Jaina Temples cannot be taken to mean the Temples of *Jina-suta* or Buddha

The theory proposed by some<sup>1</sup> of two contemporary Buddhas—one for Hindus and the other for Buddhists,—is altogether fanciful The plural number in the word *Kikatesu* in all the texts about *Jina-suta* (e g *Buddha nāmnu Jina-suta Kikatesu bhavisyati* —the *Jina-suta* named Buddha will be in the **lands** of *Kikāta*) is very significant for this point A man cannot be born in a plurality of places at one time Hence the word *bhavisyati* (i e will be) in the said texts does not refer to Sākya Singha’s birth but refers to his beginning his career after having

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<sup>1</sup> Prinsep Indian Antiquities Vol II (Useful Tables, p 164) —Prof Wilson in the Oriental Magazine for 1825 —Patel’s Chronology (See N)

assumed to himself the name of Buddha<sup>1</sup> And those texts therefore mean as follows The Incarnation of God (*Jina-suta*) born at Kapilavāstu will, after he has assumed his title to Buddhahood (*Buddhanāma*), make his appearance<sup>2</sup> (*bhavisyati*) in a plurality of places in the land of Kikata (*Kikatesu*),—the land which he will choose as the play-ground of his activities

Of this Buddha who is the ninth *Avatāra* of the Hindus it has been said that he confirmed the atheists in their own atheistical views (*Sammohāya suradvishām*)<sup>3</sup>, knowing that atheists were sufficiently punished in their own atheism, the intolerable burden of which would inevitably lead, by reaction, to theism<sup>4</sup>

The full story of Buddha's assuming the functions of a beguiler and the purpose achieved thereby is given

<sup>1</sup> Cf Lalita Vistara Ch 25 (p 400 of Lefmann's Ed line 19) — The good people hear the Dharma in the lands of Magadha (*Magadhesu*) *Magadhesu* here (also in the plural) is the exact equivalent of *Kikatesu* in the texts referred to above (See **N**) Note also that just as the birth day of Buddha (or *Buddha Jayanti*) is held to be the day on which he attained his Buddhahood (or Enlightenment) so his birth place is held to be the place where he attained his Buddhahood that is Buddha-Gaya in the land of Kikata The Hindus regard the attainment of gnosis as a new birth of the term *Dwiṇa* or twice born (for a Brāhmana i e one who has knowledge of Brahma)

<sup>2</sup> See Rajendralala Mitra Buddha Gaya p 6

<sup>3</sup> Bhagavata Purana 1 3 24 Garuda Purana 1 2-32 the same 1-149 39 (See **N**)

<sup>4</sup> Cf Suta Samhita Brahma Gita Ch 4—verses 66 67 70 (See **N**)

in the authoritative Hindu work called the Vishnu Purana<sup>1</sup> The Nārada Pancha-rātra also puts it thus “ Buddha fascinated the ideas of the atheists by the doctrine of Universal Nothingness , he thus beguiled them away from the Vedas, and, by so doing, preserved the Vedas from destruction and interpolation at their hands He gave to all exactly according to their deserts He preserved the Vedas for the good of the believers while confirming the atheists in their own atheistical philosophy ”<sup>2</sup> The Tantrasāra says that to deprive the wicked of their strength, Buddha devised the apparently irrefutable doctrine of Nihilism<sup>3</sup> In the Lalita Vistara occurs the following “ He put an end to all troubles by taking up the doctrine of Nihilism and of the consequent Non-existence of the Soul ’ ”<sup>4</sup> It should be noted that Buddha based his doctrine of Nihilism for the atheists upon texts of the Vedas which apparently have a Nihilistic meaning but really have their bearing upon the Vedic doctrine of *Māya*<sup>5</sup> On this count, he has been called

<sup>1</sup> Vishnu Purana 3 18 15 ff (See **N**)

<sup>2</sup> Narada Pancha ratra 4 3 156 to 159 (See **N**)

<sup>3</sup> Tantrasāra Ch 4 in the hymn to Vishnu verse 9 (See **N**)

<sup>4</sup> Lalita Vistara Ch 12 (See **N**)

<sup>5</sup> Cf Rig Veda Samhita —10 72 2 10 129 7 Chhandogya Upanishad —6 2-1 Taittiriya Upanishad —2 7 Cf the Sariraka Bhasya —2 4 1 (See **N**)

a deluder (*Māyīn*) <sup>1</sup> and some have even gone so far as to suppose that his religion and worship are therefore prohibited to Hindus. This supposition however is a wrong one. Instances of doing good to the world by practising a trick of delusion upon the wicked are not uncommon in the Hindu Shastras and the deluder in such cases is never put under ban and bar for doing that <sup>2</sup>. Not only Buddha but all the other *Avataras* also are known to have practised delusion upon others, thereby beguiling them in some point to their detriment, while securing some good to the world <sup>3</sup>. In the Bhagavad-Gita Krishna as the incarnation of the Deity says “From me come both presence of mind and correct knowledge as well as forgetfulness, that is to say, both correct guidance and leading astray <sup>4</sup>. And the Upanishads also declare the same thing thus—

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<sup>1</sup> Kurma Purana —10 48 Bhagavata Purana —10 40-22 also Mahabharata Bhismastavaraja in Santiparva (See **N**)

<sup>2</sup> An instance of leading astray by a false doctrine is given in the Devi Bhagavata (Book IV Ch 10 to 13) another instance of creating weakness and bringing ruin through inculcating a false doctrine may be found in the Matsya Purana 24 37 to 49 (See **N**)

<sup>3</sup> Siva Purana Rudra Samhita Kumarakhandā —9 25 (See **N**)

<sup>4</sup> Bhagavad Gita 15 15 ( Apohana being taken in the sense of absence of mind oblivion or putting out of wits) (See **N**)

“ It is God Himself Who makes one do the right thing whom He wishes to elevate It is God Himself Who makes one do the wrong thing whom He wishes to hurl into ruin ”<sup>1</sup> Hence the supposition that Buddha is under a religious ban to the Hindus for preaching a false doctrine to the atheists is unsupportable , especially as the texts which describe him as the deluder of the wicked do not disparage him on that account but enjoin his worship all the more for that <sup>2</sup> The Buddha who preserved the Vedas from the hands of the atheists by diverting them into another doctrine <sup>3</sup> is verily the one and the same personality who is to be worshipped with all due honours and ceremonies by the Hindus also, according to the authority of their own sacred codes This refutes the theory of a Deutero-Buddha proposed to explain the existence of Nihilistic teachings in Buddhism which is supposed to be otherwise inexplicable The Prince Sākya Singha who was born at Kapilavāstu as a Bodhisattwa (or one destined to

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<sup>1</sup> Kaushitaki Upanishad —3 9 (See N)

<sup>2</sup> Bhagavata Purana 1 3 24 ff the same 10 40 22 Garuda Purana 1-2 32 the same 1 149 39 Kurma Purana 10 48 Vayu Purana 30 225 (See N)

<sup>3</sup> Cf Bhagavata Purana 6 8 17 Garuda Purana 202 11 (See N)

become a Buddha) was the one who afterwards ripened into his Buddhahood in the land of Kikata, where he went from place to place<sup>1</sup> diffusing the light which he had received for the benefit of all believers without entering into disputations with the atheists and others who opposed him<sup>2</sup> Just as Rāma born at Avodhya, had his mission in Lanka or Krishna born at Mathura had his mission in Kurukshetra —so Buddha born at Kapilavāstu had his mission in Kikata This land of

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<sup>1</sup> [Cf Waddell Discovery of Buddhist Remains at Mount Uien in Monghyr district and Identification of the site with a celebrated Hermitage of Buddha (Journal of Asiatic Society Bengal 1893 Vol LXI p 124)]

<sup>2</sup> Sakya pent his whole life in diffusing his doctrines —he seems never to have formally embodied his followers into a sect —Scenes in India (Oriental Annual) 1835 p 240 Buddha followed a liberal and enlightened policy in preaching his doctrines He never entered into anything that seemed like a religious disputation and did not oppose those who opposed him His method was the method of persuasion and tolerance He admitted into his order even those who differed from him It is well known that he allowed a sect called the Sthaviras to grow up within his system and respected their teachings as well as their teacher whom he called Sthavira Subhuti (See N) Subhadra a Bhiksu whom he initiated into his doctrines was an opponent of him up to the end of his days It is even known that Devadatta one of his disciples living with him was so much opposed to him in theory and practice that he even made attempts on the life of his master who always would forgive and put up with him (See p 16 above)



Kikata subsequently received the name of Bihar from the extraordinary number of monasteries (called *Vihāras* in the native tongue) which sprang up there when Buddhism had its day <sup>1</sup>

Another erroneous supposition is that the land of Bihar was long under the sway of Foreign Buddhists

The supposition has its root in the word  
**(4) Magadha** Magadha which is another name for the  
**never owned** province of Bihar,—and which is wrongly  
**Buddhist sway** supposed to have been derived from the

Maugs or Burmese, who, in their turn are supposed to have governed it. The word Magadha, however, as a name of Kikata or Bihar is derived from the large number of Magas, a sect of Brahmanas (called also *Sākadwīpīns*), who lived exclusively in that province. As a proof of this it may be pointed out that the name Magadha was current before the time of Buddha as

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<sup>1</sup> As has been pointed out by Vincent Smith and others there was no such thing as Buddhist period in the history of India. All the great Buddhist kings of India were Hindus worshipping Buddha (See **N**)

the proper name for the province which subsequently came to be called Bihar <sup>1</sup>

This erroneous supposition is also partly due to travellers tales relating to the village of Gaya in Tibet (perhaps somewhere in the Gvantsé region of Tibet) This Tibetan village of Gaya was hostile to the interests of the Lamas and Chinese, <sup>2</sup> and this hostility produced the notion that it was a Hindu habitation under Buddhist sway—which notion brought about, by confusion, the supposition that the Indian Gaya was once under the sway of Foreign Buddhists especially as both the Gayas resembled each other in their castle-like buildings <sup>3</sup>

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<sup>1</sup> Lalita Vistara Ch 25 Mahabharata Bhismaparva 11 36  
Vishnu Purana 2 4 69 Samba Purana 16 87 to 88 Padma  
Purana Swargakhanda Ch 8 verses 33 to 34 (See **N**)

[See the St Petersburg Dictionary s v Maga (and Mriga)  
and cf Wilford Asiatic Researches Vol IX p 32]

<sup>2</sup> Huc's Travels Book II Ch 9 pp 282-284

<sup>3</sup> Gandhola was the old Indian title of the Buddha Gaya Temple At Gyantse in Tibet is a Gandhola which is a model of the Buddha-Gaya Temple transplanted to Tibet See Waddell Lhasa and its Mysteries' p 229 (cf O Malley Gaya p 52 note) An exact model of the Great Temple exists in Burma also The Bawdi Paya at Pagan in Burma takes its name from the Bodhi-tree at Buddha Gaya and is an exact reproduction of the Great Temple of Buddha Gaya (Ferrars Burma 2nd Ed p 33)

As regards Buddha-Gaya, it has always been in Hindu hands. The Ceylon Bhikshus who lived in the Temple were Hindus of the Buddhist (or more properly, the Vaishnava) sect. In 1795 the Hindus owned it, and a little later a mission from *Tamasā-dwīpa-mahā-amarāpurā-pāngu*, sent by *Mahā-dharmarāja*, found it completely in the hands of the Hindus<sup>1</sup>. 'The Hindu *Sannyāsīs* have held the place for over five centuries'<sup>2</sup>.

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<sup>1</sup> Hamilton. Ruins of Buddha Gaya. 1823. p. 1.

<sup>2</sup> Record by the Government of Bengal in the Buddha Gaya Temple Case of 1894. p. 32.

## CONCLUSION

### **The Buddhists a sect of Hindus ejected by them**

The original Religion of Buddha was thus part and parcel of the orthodox Hindu system based upon the World-old Religion (Sanatana Dharma) of the Vedas. Nay more than that the Hindu Scriptures themselves say — Those who understand the Vedas will see that of all the religions which have their roots in the Vedas the religion mixed up with the Tantric form of the worship of Buddha is the one which surpasses the others in excellence”<sup>1</sup> It would appear that the original worship of Buddha was an idolatrous Tantric worship of his image with repetitions of incantations to him carried on by a sect of Hindus specially devoted to him<sup>2</sup> having points of

**Evidences of Buddhism having been originally incorporated in Hinduism —**

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<sup>1</sup> Suta Samhita 4 20 16 (See **N**) Cf La Vallee Poussin On the authority of Buddhist Agamas (Journal of the Royal Asiatic Society London 1902 p 374 ff)

<sup>2</sup> Cf Burney Discovery of Buddhist images with Deva nagari inscriptions at Tagoung the ancient capital of the Burmese Empire (Journal Asiatic Society of Bengal 1836 Vol V p 157 ff) Even in the present times the worship of Buddha as carried on in foreign countries bears a close resemblance to the Hindu methods of worship which strikes the minds of travellers. The walls of the (Buddhist) temples (at Pekin) were covered with Sanskrit inscriptions and pictures of mythological subjects. The whole ceremony possessed a good deal of similarity to the performance of our Hindu ritual — Maharaja Sir Jagatjit Singh of Kapuithala in his Travels in China etc p 34 35 See Crawford's remarks on the purely Indian character of all the great sculptural and architectural monuments of Buddhism in Java. Also Barrow's remarks to the same effect in his Travels in China. Numberless Buddhist remains have been mistaken for Brahmanical by antiquaries and even by the natives. See Oriental Quarterly Magazine No LXVI pp 218 222 (Quoted from Hodgson's Essays p 67)

difference with the other Hindu sects<sup>1</sup>—in the same manner as the worship of Rāma or of Krishna is represented by a sectarian division which is devoted to the one or the other, but which is none the less within the pale of orthodox Hinduism for that Its Tantric character up to the present time is borne out by its employment of incantations (or *mantras*)

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<sup>1</sup> Cf Max Muller — Buddhism originally a Brahmanic sect (Anthropological Religion Gifford Lectures p 34)

The points of difference which originally distinguished Buddhism were not such as would require its expulsion from Hinduism such points arose at a much later period and were not intended by the founder (Rhys Davids — Buddhism 1910 p 84)

It may be noted here that the later works on Buddhism disclose a greater diversity of sects within it than the earlier ones There are evidences that Christian tenets found their way into some sects of the Buddhists (See the life of Tsong ka pa in Huc's Travels Vol II Ch 2 esp p 51) A parallel to the Christian Saint who was never guilty of washing his feet is to be found in the Buddhist sect of the *Apagata pada mrakshana* (those who never washed their feet) (See **N**) But even in the life time of Buddha differences of opinion existed among his followers (See above p 41 foot note 2) And it was for this reason that soon after Buddha's death two meetings of the Buddhist *Bhikkhus* took place viz one at Rajagriha the other at Vaisali The former fixed the canon exactly as it was delivered by the Buddha the latter expunged everything that digressed from the fixed canon See the *Cullavagga* (*Kulavarga*) Books XI and XII [Cf Sandor Csoma Koro's Different systems of Buddhism from Tibetan Authorities (Journal of the Asiatic Society Bengal 1838 Vol VII) Cf also David The Buddhism of the Buddha and Modernist Buddhism (Buddhist Review 1911 Vol III p 18)]

(It may be remarked here that even in the Vedas there are different *Sākhās* or Recensions by different Rishis belonging to the same *Samhitā*-School)

e g , “ **Om Mani Padmè Hum,** ” etc ), by its acknowledging the efficacy of amulets (called *Kavachas* by the Hindu Tantriks) and by its constant association with the worship of the goddess Tārā one of the leading deities of the Tantras of the Hindus <sup>1</sup>

The Hinduistic origin of Buddhism is decidedly proved by some of the images of Buddha having the *Bara* (boon) and the *Abhaya* (no-fear) in the two hands <sup>2</sup>—a design

(1)—External evidences

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<sup>1</sup> The Buddhists believe in a Creative Power the *Sakti* of the Hindus—and like the Hindus worship it in the female form of personification. This is the goddess Tārā also called Kāhī by Hindus—the Kurukullā of Buddhists and Hindus alike (See Jaske's Tibetan Dictionary p 3 and Āgamavāgīsha's Tantrasāra the chapter on Shyāmāpujā). Most of the Buddhist Temples have some vestiges of Tārā also. This took rise, most probably from Buddha's hymn to Transcendental and Infinite Wisdom which he personified as a goddess Bhagavati Prajnā Pāramitā amitā (See the Introduction to the Astasahasrika) (See **N**) Tārā holding the lotus (*padma* or *utpala* flower) is no other than the Hindu goddess of that name and description Bodhidharma Asanga etc who introduced Buddhism into China and other lands were Hindus as is proved by the three horizontal lines on the forehead depicted in all their images.

[Cf Tārā Tantra which is a Buddhist work and Sragdharā-Stotra which is a Buddhist hymn to Tārā. See also Blonay's *Buddhique Tara* and Waddell *Tara* (Journal of the Royal Asiatic Society 1894 p 63). As for the Mani Padme formula see Francke—The meaning of the Om mani padme hum formula (Journal Royal Asiatic Society 1915 p 397 404) see also Monier Williams *Buddhism* p 373 (note) Koepfen's note *Brahmanism and Hinduism* p 33 Knight's *Cashmere and Thibet* p 369. As for the amulets see Carte *Notice of amulets in use by Buddhists* also Csoma's *Remarks on the above* (Journal of the Asiatic Society Bengal 1840 Vol IX p 904 ff)]

<sup>2</sup> Agni Purana 49 8 (See **N**)

altogether meaningless and unintelligible to all except those versed in the mysteries of the Hindu Religion<sup>1</sup>

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<sup>1</sup> In Vedic Mysticism it is declared that the Sacred Fire can make the gods visible to the naked eyes (See Rîg Veda Samhita Khûla Suktas 28 6) (See **N**) It is said that when a god actually appears in the Fire he holds up one hand in the manner of saying no fear to the devotee while with the other he seems ready to offer some boon to the same This attitude distinguishes the real god from hallucinations The Hindu *Yogins* hold that by meditation of a god in this attitude one can make him assume this attitude and receive from him a boon (*bara*) and a blessing (*abhaya*) In the Bihannaradiya Purana (Ch 2 ver 39) it is said that *Yogins* behold in their Ycga the Buddha in this attitude (See **N**) These images of Buddha were therefore made by the Hindus for the Hindus alone believe in the said Mystic doctrine Other forms of images too namely those representing the Dhyani Buddhas in the various postures of *Padmasana* (sitting with legs crossing each other) of *Nasagradrsti* (eyes fixed on the tip of the nose) or of *Pranayama* (breath held in suspension)—all answer to the directions given by the Yoga and Tantra of the Hindus for carrying on the process of meditation All this undoubtedly tends to prove that originally the Hindus began the worship of the Buddha in their own way Even the Barabudui at Java contains Buddha's images of this Barabhadra description—as pointed out by Foucher in his Beginnings of Buddhist Art p 256 (See also Karl With Java plates 9 12)

The *Mudras* or postures of the hands shown in the images of Buddha were all strictly Hinduistic in their origin Cf Burgess Buddhist Mudras (Indian Antiquary 1897 Vol XXVI p 24) For plates of *Mudras* see Hoffmann Nippon Buddha Pantheon Cf Frankfurter The Attitudes of the Buddha (Journal Siam Society Bangkok 1913 Vol X part 2 pp 1 35) [Marco Polo speaks of the origin and spread of idolatry outside India through Buddhism (See pp 317 319 of Vol II of Cordier's Edition of the Travels—Book III Ch 15) Cf the Islamic term Boot for idol and Boot kâdoh—Pagoda—for Buddhist Temple probably derived from Boot the Muhammadan name of Buddha (Cf Prinsep's Useful Tables p 229 of Vol II of his Antiquities)]

The temples to Buddha were mostly erected by the Brahmanical followers of Buddha the expenses being borne by kings of the same type. All the authorities concur in saying that the Great Temple at Buddha-Gaya was erected by a Brahmana perhaps by Amara-deva about the year 300 A D<sup>1</sup>. That Brahmanical kings worshipped Buddha is proved by the fact that the coins of the Yaudheya kings of India have a Brahmanical inscription on one side and the images of the Chaitya and the Bodhi-tree on the other<sup>2</sup>. These coins also belong to the period about 300 A D,<sup>3</sup>—whence it seems probable that Amara-deva erected the Great Temple through the munificence of his royal patrons.

Apart from these external evidences got from comparative researches there are stronger proofs for the point at issue—proofs furnished by a critical study of the Religion itself. To any one who makes even a

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<sup>1</sup> Feignon History of Architecture Vol I p 77 Cunningham Mahābodhi p 21 Rajendralala Mitra Buddha-Gaya p 243

Amara-deva the Brahmana has been wrongly taken by some to be Amara Singha the author of Amarakosha another devotee of Buddha who was a Kshatriya (and a Hindu as well)

<sup>2</sup> Cunningham Coins of Ancient India pp 75 to 78 (and Plate 6 Figure 9) The inscription reads Bhagavato Swāmino Brāhmana Yaudheya (See **N**) The word Chaitya means the Buddha's place of worship (See p 10 above)

<sup>3</sup> Cunningham Coins of Ancient India p 76



superficial study of Buddhism, the whole thing taken as a complete system by itself would seem to be inadequate or defective in many salient points. Buddhism deals with moral precepts mainly, and even these moral precepts are not so much intended for householders as for ascetics (or monks). It is a code of Monastic Ethics in which questions concerning the sanctity of marriage, the responsibilities of the individual, the obligations of society, the mutual duties of subjects and kings, the problems of God, of free-will and of immortality — questions which any complete religious system must take cognizance of — are passed by altogether or treated with an apparent indifference<sup>1</sup>. It cannot be argued that Buddhism professes indifference to these questions, for as Kant has said it is vain to profess indifference to those questions to which the mind of man can never really be indifferent<sup>2</sup>. The whole thing however, becomes clear when it is understood that Buddhism originally was only a reformation of Hinduism. Buddha set himself only the task of reforming the corruptions which had crept into

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<sup>1</sup> This point was suggested by Dr B M Barua in his Lectures at the Dharmarājika Vihāra of the Bauddhacharva Dharmapala. Cf Vāchaspati Misra — Tātparyā tika p 300 ff (See N)

<sup>2</sup> Quoted by James Seth in the Problem of God — p 391 of his Ethical Principles

Hinduism, especially into the then existing Hindu asceticism and priestcraft <sup>1</sup> but he never undertook to change the whole face of that religion Beyond his own province of reformation Buddha retained everything of Hinduism not only by the consent implied in his silence and want of criticism, but also by the open method of quotations and references to the Hindu Scriptures as his authority <sup>2</sup> Buddha, therefore did not ignore those vital questions of religion, but meant them to be retained just as they are in the main religion of the Hindus to which he himself belonged It is well known too, that Buddha gave preference to Brahmanas and Kshatriyas among his disciples <sup>3</sup> and that he confirmed the sacramental character of marriage and disapproved of widow-marriages and promiscuous marriages All these undoubtedly, bear testimony to his propagation of true Hinduism

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<sup>1</sup> The Hindu ascetics of those days were the followers of Dattātreya the Gymnosophists or naked philosophers of the Greek invaders under Alexander the Great It is in reference to them that Buddha says Not nakedness nor platted hair can purify a mortal who has not overcome desires (Dhammapada 10 13) His opposition to Brahmanism (or priestcraft) is brought out in the Brāhmanavāga of Dhammapada while the term Bho Gautama with which he was accosted derisively by the Brahmans evidently shows their hostility to him

<sup>2</sup> See above p 17 ff

<sup>3</sup> See the Sutta Nipat 2 7 Cf Copleston Buddhism 2nd Ed p 141 and Rhys Davids Buddhism 2nd Ed p 84

In course of time however the Hindu worshippers of Buddha began to admit foreigners within their sect, and then followed a series of sectarian struggles with the orthodox community — of priestly oppositions,<sup>1</sup> of doctrinal attacks,<sup>2</sup> and finally, of regal and authorised persecutions<sup>3</sup> — which ended not only in Buddhism being regarded as a degenerate and heterodox religion but in its totally disappearing from the native soil of India, leaving only feeble traces here and there<sup>4</sup> But although Buddhism in its

**Buddha and  
Buddhists  
Ejection of  
Buddhists  
from Hindu-  
ism —  
(1)—Real cause  
of ejection**

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<sup>1</sup> For example those of Bhatta Kumarila Swamin

<sup>2</sup> For example those of Acharya Sankara Swamin

<sup>3</sup> For example those of Shashānka the king of Kanasuvarna [It is doubtful whether the Buddhists were ever persecuted by the Hindus Sankara however never persecuted the Buddhists — his chief contention being with the Ritualistic School of Brahmins represented by Mandana Misra — See Buddhism in its Relationship with Hinduism by the Bauddhacharya Dharmapala p II]

<sup>4</sup> The worship of Dharma Dharmaja Dharma Thākur Dharma Vaijayanti etc prevailing in some of the lower classes of the Hindus is a survival of this degenerate form of Buddhism [Cf Haraprasad Sastri Buddhism in Bengal since the Muhammadan conquest (Journal of the Asiatic Society Bengal 1895 Vol LXIV) For unavowed veiled or crypto Hindu Buddhists, see Nagendranath Basu — The Modern Buddhism and its Followers in Orissa As for the survival of Buddhism in India and for Dharma-worship see the Census of India 1901 Vol I part 1, p 369 371]

degenerate condition was thus ejected by Hindus, yet Buddha has never vacated the throne which he still continues to occupy in the hearts of all the Hindus, nay, of all humanity<sup>1</sup> Buddha sat enthroned in the heart of Sankarāchārya<sup>2</sup> who caused all the true followers of Buddha to give up their sectarian denominations and return again to the World-old Religion of yore<sup>3</sup> Afterwards Buddhism was newly

<sup>1</sup> Cf Rhys Davids — Buddhism p 85

<sup>2</sup> Compare Sankarāchārya's own declaration in his Dasāvataīa-stotram (or hymn to the Ten Incarnations) — The Buddha the Prince of Yogins the living Buddha dwells in the centre of my heart (See **N**)

<sup>3</sup> It is pretty certain that Sankarāchārya persuaded most of the Sramanas to become Sannyāsins and caused the Vihāras to relapse into Mathas. In this way the original Buddhism became absorbed into Hinduism and the nominal sect of the Buddhists vanished from India. Even now many of the tenets of the original Buddhism may be found promulgated in the various sects of the Hindu Vaishnavas who worship Buddha also in their worship of Vishnu and his ten incarnations. Vaishnavism clearly reflects the influence of Buddhism. The most important shrines of the Vaishnavas of Bengal are in the keeping of the Brahmans who are themselves strict Sāktas. (Census of India 1901 Vol I Pt I p 361) Cf Stevenson On the intermixture of Buddhism with Brahmanism in the Religion of the Hindus of the Dehkan (Journal of the Royal Asiatic Society London 1843 Vol VII) The ten incarnations including Buddha are worshipped in Cooch Bihar Nepal Kashmir etc. The Nepal Mahatmya even says that to worship Buddha is to worship Siva.

systematised by Nāgārjuna in India and by Padmapāni outside India<sup>1</sup> Being now degenerate and prevalent among aliens and foreigners only to whom it is practically confined, Buddhism is wrongly supposed to have been anti-Vedic in its origin On this supposition rests the erroneous notion that Buddha (2)—Supposed cause of ejection was ejected out of Hinduism together with his religion, for speaking against the Vedas True Buddha spoke against the Vedas, but he spoke against only that portion of the Vedas which advocated the slaughter of animals and had degenerated into a religion of elaborate rituals and outward formalities<sup>2</sup> Now as regards the said portion of the Vedas, it has been denounced before him by other

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<sup>1</sup> Padmapāni the formulator of Om manī padme hum is also known as Avalokiteshwara (or in Biblical language one who has had the vision of the Ancient of Days) Nāgārjuna is not admitted by all to have appeared as yet The new systematization was thoroughly Tāntric in its character and gave rise to the modern Buddhist Tantras which strangely enough are accepted by Hindus also A sect of these Buddhist Tāntrikas regards the Hindu Deity, Siva as Avalokita and his consort as Tārā the Saviouress (See Taranath's History of Buddhism Ch 10 Cf the Article by Waddell in the Journal of the Royal Asiatic Society London, 1894 pp 51-89) (See **N**)

<sup>2</sup> Padma Purana Kriyakhanda 6 188 Bhagavata Purana 11-4 22 Sankara Vijaya 12 8 Gita Govindam —Hymn to the *Avatāras* (See **N**)

portions of the Vedas themselves and by the Bhagavad-Gīta,<sup>1</sup> and after him also by Sankarāchārya himself<sup>2</sup> Therefore if these last mentioned are not to be regarded as heterodox Buddha alone cannot be so regarded for a fault which was common to them all The fact is that orthodox Hindus never forgive anyone who presumes to contradict anything of the Vedas, and hence there are passages in the Hindu writings themselves against Sankarāchārya himself<sup>3</sup> The following occurs in the Padma-Purana “ The great doctrine of *Māyā* (that is Sankara's Philosophy) appears to be an interpretation of the Vedas but really is

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<sup>1</sup> Mundaka Upanishad 12 (the whole chapter) Gough  
Philosophy of the Upanishads p 102 Bhagavad Gīta 2 42 ff  
(See **N**)

<sup>2</sup> Sankara's mission as exhibited in the Sankara Vijaya was to substitute asceticism for ritualism His chief contention was not with the Buddhists as is wrongly supposed by many but with Mandana Misra the chief advocate of the Ritualistic Philosophy of that time whom he defeated in argument and converted into his own views As for the Buddhists they were on the whole representatives of asceticism and Sankara found no difficulty in converting them His dispute with the Buddhists was only with a sect of them who stood in his way and who rather misrepresented the original teachings of the Buddha

<sup>3</sup> See Jaya Chandra Sarma's Article on Buddhism in the Sahitya Sambhita, 1309 (Bengal Year) No 9 10

anti-Vedic It has been proclaimed to the world to hasten its destruction This doctrine of *Māyā* is a false philosophy, verily, it is Buddhism in disguise It has been preached by the Destructive Power in the guise of a Brahmana of the Kali Age (namely, Sankarāchārya)<sup>1</sup> But, although thus disparaged for having dared criticise a portion of the Vedas Sankarāchārya was never ejected out of Hinduism for that On the contrary, up till now he has always been regarded as one of the foremost of the leaders of orthodox Hinduism based upon the World-old Religion of the Vedas In like manner, and equally with Sankarāchārya Buddha\* was disparaged for having raised his voice against a portion of the Vedas but he was never ejected from Hinduism for having done that The cause of the ejection of his followers is due to reasons which developed in his religion as has been already said, at a later time long after Buddha had passed away

**Buddha** has never been ejected by Hindus — the **Buddhists** have been

Very properly therefore it might be held that not Buddha but the Buddhists only as they stood at a later time, were the thing that was ejected by the

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<sup>1</sup> Padma Purana (Quoted by Vijnana Bhikshu in his commentary on the Sāṅkhya Philosophy) (See **N**)

Hindus<sup>1</sup> And authorities too concur in this as well as in all the other points detailed above as shown below

Primitive Buddhism is only to be gathered by inference from the literature of a later time Buddha did not array himself against the old religion The doctrines were rather the outgrowth<sup>2</sup> of those of certain Brahmanical schools His especial concern was salvation from sorrow It passed away in India not from Brahmana persecution but rather from internal causes,

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<sup>1</sup> In an inscription of the tenth century it is distinctly stated that a Buddhapada or Buddha's foot was set up at Buddha Gaya expressly for the purpose of performing thereon the Hindu rite of Srāddha (See Charles Wilkins's translation of the Inscription—Asiatic Researches Vol I p 284) Whatever may be the real date of this inscription it undoubtedly proves that Hindus had never ejected Buddha from the pale of their Vedic Religion and consequently that Buddha himself was strictly a follower of the Vedic Religion Had pure Vedism been the faith of the people there would have been little need for a Buddha—Sewell Early Buddhist Symbolism (Journal of the Royal Asiatic Society London 1886 p 365)

<sup>2</sup> Cf The marks of its derivative character are stamped on every portion both of its faith and practice—its creed can be deduced from Brahminism by logical sequence—Scenes in India (or Oriental Annual) for 1835 p 236



such as relaxed discipline, overgrowth of monasticism, etc '1

“ Atheism is certainly not the common teaching of  
 —Rev Dr K M all Buddhists, for a sect among them ac-  
 Banerji knowledge a self-existent Deity whom  
 they call Adī Buddha<sup>2</sup> Nor do they positively deny  
 the existence of the soul It is impossible to charge

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<sup>1</sup> Smith —Cyclopædia of Names (Article Buddha ) Un-  
 doubtedly Buddhists were persecuted by the Hindus especially  
 during the reign of King Shashānka [Cf Rhys Davids Perse-  
 cution of the Buddhists in India (Journal of the Pali Text  
 Society of London 1896) Also cf Journal of Asiatic Society  
 Bengal 1854 p 472 and Sherrings Benares p 268 270]  
 But mere persecution can never be the cause of the disappearance  
 of any religion The Buddhists were *not* persecuted by the Hindus  
 more than the Hindus have been persecuted by the Muhammadans  
 through unending ages and yet the religion of the Hindus is still  
 perfectly intact The decline and fall of Buddhism in India  
 must therefore be ascribed to causes other than mere persecution  
 for persecution too often strengthens a faith rather than destroy  
 it as the history of Christianity shows The effect of persecutions  
 especially of those by Muhammadans was to put a stop to the  
 influx of Buddhist Foreigners coming to India to visit the Temple  
 and other places of their pilgrimage (History of the Temple in  
 Journal of the Mahabodhi Society Vol XXIX No 9 —Anagarika  
 H Dharmapala)

<sup>2</sup> Cf Wright History of Nepal (Buddhist Recension)  
 Chapter I [Cf the name of a sect of Buddhists viz Sarvāsti-  
 vādins (or All believers) (Pali Text Society Journal 1904 1905  
 p 67 London )]

them with positive denial of the soul in the face of their declarations of future retribution<sup>1</sup> The sceptic, they say will be born in hell or as a beast The wise man will be born in a Devaloka or as a man<sup>2</sup> As to their reviling of the Veda it would be more correct to say that they ignore rather than revile, its contents<sup>3</sup>

“ Buddha himself as represented to us in the canonical writings of the Buddhists shows no hostility to —Max Muller the Brahmans in general nor does he seem to be fond of arguing against Brahmanism Though Buddhism is a reaction against Brahmanism, there is an unbroken continuity between the two Buddha does not argue against the Vedic gods He tolerated them in that subordinate capacity in which they were tolerated by the authors of the Upanishads<sup>4</sup>

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<sup>1</sup> The final unification of consciousness with will is a state of **perpetual peace or Nirvana** which is the Buddhist's immortality Cf Bigelow Buddhism and Immortality (Ingersoll Lecture 1908) also cf Paul Carus Karma and Nirvana Are the Buddhist doctrines nihilistic? (Monist Vol IV 1893 94 p 417 439 Chicago) Cf Sen Buddhism and Vedantism—a Parallel (Journal of the Bihar and Orissa Research Society 1918 Vol IV p 141 ff)

<sup>2</sup> Cf the Chhandogya Upanishad 5 10 7 (See **N**)

<sup>3</sup> Rev Dr K M Banerji LL D — Dialogues on Hindu Philosophy Dialogue 5

<sup>4</sup> Max Muller Collected Lectures Lecture 3 pp 94 95 In his earlier works the scholar had not come to this conclusion (See **N**)

“Hinduism, therefore was contained in the  
—Monier Dharma of Buddhism and the great  
Williams object of Gautama’s advent was not to  
uproot the old religion but to purify it from error and  
restore it ’<sup>1</sup>

‘ Buddha can hardly be said to have intended to  
found a new religion He was unwilling to discuss  
—Vincent questions concerning the nature of God  
Smith or the soul the infinity of the universe  
and so forth holding that such discussions are unprofit-  
able Without formally denying the existence of  
Almighty God, the Creator he ignored Him ’<sup>2</sup>

‘ Buddha was seeking a way of deliverance He

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<sup>1</sup> Sir Monier Williams Buddhism p 206 In the Tvishva  
Jātaka the study of the Vedas is recommended with the practice  
of the Dharma as the true Buddhism of the householder (See  
Sarat Chandra Das Indian Pandits in the Land of Snow  
p 87) So in several Buddhist works as Brihad Dharma Purana  
etc it is mentioned that a time of degeneration will come when the  
Buddhists shall cease to regard the Vedas This admits that it is  
the duty of Buddhists to regard the Vedas

<sup>2</sup> Vincent A Smith — The Oxford History of India  
p 54-55 Cf Buddha nowhere denies an Infinite First Cause  
( Prajnā Pāramitā-amitā —in the Introductory hymn to the  
Astasahasika) —Waddell Buddha’s Secret (Journal of the  
Royal Asiatic Society London 1894 p 384)

found that deliverance in self-culture and self-discipline

—Dr Gottheit      He busied himself little with metaphysical speculations as to the origin of evil and of sorrow      What he desired was to make it possible for man to rise superior to the delusions and the desires that produced this evil and this sorrow

“ Buddha and his doctrines suffered defeat, and that all along the line      It is true that no moral system no religious doctrine, no philosophic theory can remain for long as pure as it was at its source      Accretions from the outside are added to changes from within, so that its latter view is very different from its former aspect      But nowhere has that change been more complete than it has in Buddhism      The Buddha had been cryptically silent in regard to the Super-sensual side of faith      he had affected to ignore it as being in no connection with his own teachings and as unnecessary to furnish the basis for his system of ethics<sup>1</sup>      Yet, human nature refused to be cheated of its longings      It felt in Asia—as it has always felt—that the call to a moral life sounds hollow and vain unless it is fortified by some authority that is extra-(or rather, supra-)

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<sup>1</sup> For the true explanation of this silence see above p 50

human , and that, detached from connection with the general scheme of the universe, the aspirations of mankind cannot be held at the level at which the Buddha wished to keep them. What nearer and better course was there for his followers than to satisfy their cravings by turning the Buddha himself into a divinity? Gradually this belief made its way, and changed Buddhism from a code of ethics into a religious organization <sup>1</sup>

One misconception is the prevalent notion that  
Gautama was an enemy to Hinduism  
—**Rhys Davids** This is not the case. Gautama was born,  
and brought up and lived and died a typical Indian.  
He had but little quarrel with the religion that did  
prevail. His purpose was to build it up, to strengthen  
it not to destroy it. The differences (between him  
and other teachers) are probably much more apparent  
now than they were then, and by no means deprived  
him of the support and sympathy of the best among  
the Brahmins. Many of his chief disciples many of  
the most distinguished members of his Order were  
Brahmins. Neither Gautama nor the great body  
of the Brahmins believed the two systems to be

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<sup>1</sup> Dr Richard Gottheil Ph D (Director of the New York Public Library) in the Bulletin of the Library 1916 Vol XX p 114

incompatible then We hear of no persecutions till long after the time of Asoka when Buddhism had become corrupt , and Buddhism grew and flourished side by side with the orthodox belief So far from showing how depraved and oppressive Hinduism was, it shows precisely the contrary Gautama s whole training lay indeed outside of the ritualistic lore His teachers had renounced the sacrifices He was the greatest and wisest and best of that long line of reformers who have endeavoured to infuse new strength into the religious life of India ' <sup>1</sup>

“ Buddhism has developed into contradictory systems in different countries while in  
 —Elizabeth India it changed greatly even during the  
 A Reed first ten years of its existence The Bud-  
 dhists are indebted to Brahmans for almost all of their speculations and even in the choice of names such as *Dharma Nirvāna*, etc As pointed out by Dr Weber the word ‘ *Buddha* (or Prati-buddha) in the sense of a man who had attained to perfect knowledge of Self first occurs in the Satapatha Brahmana of the Vedic literature (14-7-2-17) <sup>2</sup> Gautama s adherence to

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<sup>1</sup> Rhys Davids Buddhism (Non Christian Systems) p 83 85

<sup>2</sup> Cf Brihadaranyaka Upanishad 4 4-13 (See **N**)

Brahmanic ideas is repeatedly shown in his teachings. He had a way however of clothing old ideas in a new dress which proved very attractive to his followers. His sympathy with much of the teachings of the Upanishads was very strong. In its earliest phase Buddhism was not a religion, but merely a system of philosophy. The doctrines of Buddhism have found their origin upon Indian soil and in the earlier creeds of the Hindus. The principal theories of Buddhism lived in India long before Gautama's time. He took the thoughts of the few and promulgated them among the many. Although he did not wish to abolish caste as a social institution still he disregarded the exclusiveness of the priests and addressed himself to all classes and hence Buddhism was a reaction against Brahmanism even while retaining much of its faith <sup>1</sup>

It has been said before that Buddha was not much given to fighting with his opponents and that he often confirmed the atheists in their own views as the best way of converting them into theism <sup>2</sup>. But even when

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<sup>1</sup> Elizabeth A. Reed — Primitive Buddhism pp 25  
183 ff 198 ff 204

<sup>2</sup> For true explanation of this fact see above p 37 ff. Even the Sautrāntikas themselves a sect of Buddhists maintain that Buddha when teaching the *Sunyata* (or Nihilism) was directed by principles of conciliatory policy (*Upayakaushalya*) — See La Vallée Poussin. On the authority of Buddhist Agamas (Journal of the Royal Asiatic Society London 1902 p 374 foot note)

doing so, Buddha did not deny the existence of the Godhead but only relegated it to the domain of the

unknown<sup>1</sup> Hence it has been said  
—Gough ' Buddhism is the Philosophy of the Upanishads with the Brahman left out ' <sup>2</sup> Moreover, escape from sorrow was according to him the problem of life,<sup>3</sup> and he found its complete solution in the moral system which he founded upon the Doctrine of Desirelessness<sup>4</sup> without raising the problem of God And this, precisely, is the position taken up by the Yoga-Vāsistha Mahārāmāyana of the Hindus which purports to be the teachings of the Vedic Rishi named Vasistha imparted to his royal pupil Rāma the grand-predecessor of Buddha in the line of the *Avatāras* As

one of the writers on this point says  
—Viharilala  
Mitra The resemblance between the teachings of the Yoga-Vāsistha and those of Buddha is so close that even the Buddhists are led to

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<sup>1</sup> As a specimen of Buddha's Agnosticism see the Teviggā (Tivijña) Sutta (in the Buddhist Suttas translated by Rhys Davids) [Cf Costa — Buddhism an agnostic religion ( Buddhism Rangoon 1905 Vol II p 79)]

<sup>2</sup> Gough Philosophy of the Upanishads p 187

<sup>3</sup> Buddha set himself the task of solving the mystery of life in order to find the Way of escape from continual Becomings which was clearly involved in Misery —Waddell Buddha's Secret (Journal of the Royal Asiatic Society London 1894 p 372)

<sup>4</sup> In Buddhism Tanhā (Trishnā or thirst) is the name of desire



identify Rāma with Buddha,<sup>1</sup> and regard the Yoga-Vāsistha as a classical work of the Buddhists <sup>2</sup>

Now, to bring the whole thing to its proper and natural conclusion, Buddha proclaimed  
**Conclusion —** that he had discovered the Path to  
**The Will in** Salvation and he exhorted all people to  
**Buddhism** be their own lights on the path <sup>3</sup> And, just at the time of his final passing away he spoke to his favourite disciple Ananda saying that the true Path to Salvation consists not in worshipping the Buddha with hymns and offerings but in devoutly fulfilling all the greater and the lesser duties of life,

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<sup>1</sup> Cf Fausboll The Dasaratha Jātaka or the Buddhist story of King Rāma (Kopenhagen 1871)

<sup>2</sup> Viharilala Mitra the translator into English of the Yoga Vāsistha in his fragments called Mitra Rahasya (See his Secrets of the Law Ch I § 2 p 7) (The author of the Yoga Vāsistha is said to be the same as that of the Rāmāyana viz Vālmiki)

<sup>3</sup> Mahaparinirvana Sutra Ch 2 § 33 This undoubtedly, demands the exercise of the will power by regular acts e.g. by prayer and devotion. The term negation of the will as used in Buddhism is a misnomer: it should be negation of desires. The negation of desires is not negation of the will but rather the highest effort of the will power—the salvation bringing act the last action without further reaction—which sets the Spirit free from the impositions of matter and mind (Mukti Nirvāna Excelsior Perfection) (See N) Buddha's Metaphysics appears to be based on Will. Schopenhauer indeed admits the affinity of his theory with Buddhism [See Waddell Buddha's Secret from a sixth century commentary (Journal of the Royal Asiatic Society London 1894 p 382) Cf Mrs Rhys Davids On the Will in Buddhism (Journal of the Royal Asiatic Society London 1898 p 47) Cf also Mrs Rhys Davids On the Culture of the Will in Buddhism (Transactions of the International Congress of Orientalists Paris 1899—Section I p 143 ff)]

and that this alone is not only the worthiest homage due to Buddha but also is the worship of him in the form most desired by him and, therefore, most acceptable to him<sup>1</sup> This lands us at once on the ground of the World-old Religion of the Vedas and its prescribed duty (See Introduction above) For of all the duties of human life the duty of stepping into the next higher stage of evolution is the highest the most ancient original and universal as well as the most incumbent on mankind inasmuch as it is productive of the greatest good and includes all the other duties within itself<sup>2</sup>

Thus it has been established that Buddhism as part and parcel of Hinduism, came out from the World-old Religion of the Vedas and into it returned<sup>3</sup>

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<sup>1</sup> Mahaparimrvana Sutra Ch 5 § 6 (See N)

<sup>2</sup> The Black Yajur Veda 15-102 Taittiriya Brahmana 2433 Cf the Mahabhārata Rajadharmā 837 6052 Cf Sankarāchārya's late advice to his disciples Always study the Vedas and carefully perform the one duty enjoined by them — (in the Sādhana panchaka) The subject has been fully discussed in a separate work entitled The First Book of the Upanishads (See N)

<sup>3</sup> Journal of Bihar and Orissa Research Society Vol IV p 143

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**May this be acceptable to the Buddha  
as the unmeaning prattle of a child to its mother**

**Dedicated to my Buddhist brothers all over the world**

**Written at Buddha-Gaya and laid at the Master's  
feet on the eleventh day of November, 1922 A D**

**YOGIRAJA'S DISCIPLE MAITREYA**



## APPENDIX

[What follows is a subsequent addition the fitness of which may be judged after reading the Postscript on pp 148—160 ]

### The Doctrine of *Ahinsā* or Non hate in Buddhism <sup>1</sup>

The word “Hinsā” signifies the slaughter of a living being To slay requires an unsympathetic attitude of mind towards the victim, and this, in positive term, is called hatred “Hinsā,” therefore, means hatred,—that narrow mood of mind habitual to vulgar people who take for dead all whom they do not

*Ahinsā* —its real import like <sup>2</sup> Hence its opposite, “*Ahinsā*,” means non-hate,—absence of hatred that is in positive term sympathy or love (Schopenhauer “Ueber das Fundament der Moral,” § 18) <sup>3</sup>

It has been held by some that absence of hatred is the height of religion (*Ahinsā paramo dharma*) <sup>4</sup> inasmuch as it promotes love which is the power of uniting the individual souls with one another, the power of restoring the lost Paradise Others have maintained that hatred has its undeniable *raison d'etre*

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<sup>1</sup> This has reference to pp 18 19 above (and to the foot notes therein)

<sup>2</sup> See James Principles of Psychology Vol I p 312

<sup>3</sup> Cf Weber s History of Philosophy p 553

<sup>4</sup> Mahābhārata I-II-13

(or right to be) in the fact that it is the force of righteousness<sup>1</sup>—the force which enables the individual to live his life upon Earth. Philosophy upholds the principle of righteousness as the basis of the kingdom of *moral* restraint while Religion upholds the principle of love as the basis of the kingdom of *beautiful* freedom. This is the conflict of Philosophy and Religion—of justice and forgiveness of utility and beauty, and herein are to be found the roots of all the contradictions of life and of all its dire tragedies. The conflict of justice and forgiveness often seems so pronounced that some have even looked upon *charity as the negation of morality*<sup>2</sup>. It must however be admitted by all that love is the force of attraction, and, as such it is

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<sup>1</sup> Righteousness implies hatred towards wrong. In the never ending fight of good against evil hatred shall always retain its place. There is a world of thoughts in the old adages: Sparing the wicked is killing the virtuous. Let him who loves peace prepare for war. The poet sings the same thing thus —

Yes ! maugre all thy dreams of peace still  
 n ust the fight unfair be fought

Where thou mayst learn the noblest lore  
 to know that all we know is nought

—(The Kasidah of Abdul Yezdi translated by Burton)

<sup>2</sup> E.g. —Huxley in his Prolegomena to Evolution and Ethics p. 32. Cf. Mahabhārata Rajadharmā 15.49. (See N)

the chief factor in the process of the withdrawing *of the many* individual souls *into the one* Supreme Soul, the Original Cause the Godhead of creation. Further, it is a fact of common experience that hatred retards the natural development of both the mind and body of the hater, while love makes them both bloom forth in their natural splendour in the lover. Hatred is like a fiercely burning fire which makes heated it is true all who happen to come near it but consumes the very heart and core of the thing wherein it rages<sup>1</sup>. Love, on the other hand, is like the cool moonshine which illumines but scorches not — a luminary which shines all the brighter for the darkness which surrounds it — the light which lightens every man that cometh upon Earth. Truly hatred is the canker of the human breast the underminer of health beauty and happiness — an insane delirium in itself. As one who, taking a fancy to see some one object in the colour of red wears a pair of red glasses must perforce see all objects in that colour so the mind that entertains hatred towards an enemy cultivates bitterness towards the whole universe. To this culture of hatred there is no antidote except the practice of love, and the practice of love, if it is to end in universal love, must begin with love to an enemy. The old teaching that hatred will be quenched

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<sup>1</sup> Cf Vidyaranya Swamin Jivanmukti Viveka Ch 2  
(See N)

as soon as due revenge is taken<sup>1</sup> has been found to fall short of its purpose for hatred, like all other passions grows by feeding upon victims Buddha means this when he says ' Hatred does not cease by hatred at any time , hatred ceases by love this is its nature ''<sup>2</sup> True it is that forgiveness is often a masked form of fear , and a more despicable creature than the weak, timid saint cannot be imagined All the religions of the world therefore inculcate hatred towards wrong<sup>3</sup> and even Buddhism represents the gods and goddesses as armed with weapons to defend the right<sup>4</sup> But provided that it is not prompted by motives of weakness love has its *raison d'etre* as much as hatred has its People who are prone to hate would be the best workers of the world if the fire of their hatred were quenched and their energies set free for nobler undertakings<sup>5</sup> To quench this fire of hatred

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<sup>1</sup> Life for life tooth for tooth etc (Bible Exodus xxi 24)

<sup>2</sup> Dhammapada 15

<sup>3</sup> The Vedas say God adjusted hatred towards the false (White Yajur Veda 19 77 Taittiriya Brahmana 2 6 2 3) Cf Bible Amos v 15 Job xl 11 ff—Koran Surah 22 ver 40 The same thing is advocated by the Gita and the Durga of the Hindus and also by all the great Epics of the world e.g. the Rāmāyana Mahābhārata Iliad etc

<sup>4</sup> Cf Socrates If the Rulers of the universe do not prefer the just man to the unjust it is better to die than to live (See James Seth Ethical Principles the Problem of God p 421)

<sup>5</sup> To them may be applied what Shakespeare says in his sonnets

Some fierce thing replete with too much rage,  
Whose strength's abundance weakens his own heart  
Making a famine where abundance lies  
Thyself thy foe to thy sweet self too cruel

love must be invoked to play its part Viewed in this light the practice of love — religion in its truest sense, — is higher than the teachings of philosophy, and the rule of 'Ahinsā' or unconditional and absolute forgiveness, higher than all the austere laws of morality <sup>1</sup>

The Doctrine of " Ahinsā " (non-hate) or " Viśva-prema " (universal love) is the highest teaching of all the religious teachers of the world <sup>2</sup>

**The doctrine is Vedic in its origin and Buddhist in its perfection** Buddha is sometimes wrongly supposed to have been the original propounder of this doctrine which, in its turn has therefore been wrongly supposed to have been anti-Vedic in its origin and significance In fact, however it existed in the World-old Religion of the Vedas from time immemorial <sup>3</sup> But, undoubtedly, the best expression has been given to it by the Founder of Buddhism who based his love on complete self-sacrifice

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<sup>1</sup> Mahabhārata Udyogaparva 33 48ff and Dronaparva 198 59 (See **N**) Cf Pascal The interval which is infinite between body and mind represents the infinitely more infinite distance between intellect and charity (Cf Adams Secret of Success p 222)

<sup>2</sup> Cf Laotzu Requite injury with kindness and Christ I love your enemies — (Legge Texts of Taoism Vol I p 92 and Bible Matthew v 44) [Cf Smith The Christian and Buddhist conceptions of love (Buddhist Review London 1909 Vol I)]

<sup>3</sup> See above p 19 and notes thereon Cf Rīg Veda 6 48-10 Sama Veda 2 974 the Isavasya Upanishad — 6 (See **N**) The term Ahinsā occurs also in the *Yoga Sūtras* of Patanjali 2nd Pāda 30th Sūtra For Morality in Buddhism and Vedānta see Paul Dahlke's *Buddhist Essays* translated by Bhikshu Silachara p 148



Thus he enunciates it "Believing in his own guiltiness (or *karma*) a man can easily bear his sufferings at the hands of others as the mete retribution of his own acts but him I call the true saint who armed with the strength of unshakable forgiveness submits to the extreme penalties of the fetters and the gallows without the least feeling of hatred towards his enemies *although fully conscious of his own perfect guiltlessness* <sup>1</sup> The mellow tone of this all-forgiving love pervades the whole range of Buddhistic literature <sup>2</sup> and fills its melodies with a sweetness that is redolent of the days of innocence and artless simplicity <sup>3</sup> No wonder, therefore that Buddhism found its way to the Poles and the Antipodes <sup>4</sup>—for erring humanity everywhere

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<sup>1</sup> Dhammapada 26 17 (S e N)

<sup>2</sup> E g —the stories in the Avadāna kalpalatā [Cf Lloyd Buddhism the Religion of Love (Buddhist Review London 1910 Vol II) [Cf Dr Wilson Cave temples of Western India Ch 9 § 2 — A common designation of Buddhism on the cave inscriptions being the religion of mercy ]

<sup>3</sup> Cf the Therā Gāthās and the Therī Gāthās

<sup>4</sup> Cf Holmboe Traces of Buddhism in Norway before the introduction of Christianity (Paris) Also cf Alphonse Germain Buddhism in ancient Mexico according to recent discoveries (Études Franciscaines Paris 1905 Vol XIII) The Saint Josephat of the Christians or Yudasath of the Arabs is the same as the Bodhisattwa (Buddha) [Cf the story of Balaam and Josephat by John of Damascus and see Liebrecht's Jahrbuch ]

The Sacred Maya Stone of Mexico however is not Buddhistic in its origin —Maya being the name of the dialect in which an inscription on the stone was written So also Guatemala does not derive its name from Guatama —the word *gua* meaning a place as in Nicaragua Antigua etc [See the Sacred Maya Stone of Mexico by Dr Parry In the History of Guatemala by Don Juarros a different derivation is also given]

stands in need of forgiveness and restoration to love, —of that mercy by which it lives and for which it cannot but make the way. So the greatest of the world's poets also has sung 'The quality of mercy is not strained. It is twice blessed: it blesseth him that gives and him that takes. It is an attribute to God Himself, and earthly power doth then show likest God's when mercy seasons justice.'<sup>1</sup> The discovery of the way to this kingdom of love and the establishment of it within one's self is one of the highest achievements of man's genius and free-will in combination. This is the perfect way, the finding of Buddha, the finding of Christ, the finding, in short, of the Divine in the human.

And herein does Philosophy join hands with Religion —producing its own logical reasons to support the dogmatic command of the latter to love one's enemies. For, if life is understood to be no more than a self-created dream, then one should naturally cease to hate the enemy he has created unto himself<sup>2</sup> but if life is to be taken as real and earnest, then one should by all means preserve himself from hatred, which is the

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<sup>1</sup> Shakespeare Merchant of Venice (Act iv sc 2 l 184 ff)

<sup>2</sup> This is the teaching of the Upanishads (Cf Isavasya Upan 6) Shakespeare makes a near approach to it when he says —

If we shadows have offended  
Think but this and all is mended  
That you have but slumbered here  
While these visions did appear  
And this weak and idle theme  
No more yielding but a dream etc

—(A Midsummer Night's Dream 5 254 ff)

most prolific cause of madness, murder, suicide, remorse,—of ruin of body and wreck of mind <sup>1</sup>

The word *Dharma* or Religion by its very derivation, means that which holds together The Universe is held together by the law of attraction and love is the highest form of this attraction inasmuch as it is the conscious form Therefore love is the highest religion and this establishes the truth of the saying “ *Ahimsā paramo dharma* ” (See Postscript on p 148 ff)

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<sup>1</sup> Plato says very finely that a man should not allow himself to hate even his enemies because says he if you indulge this passion on some occasions it will live of itself on others if you hate your enemies you will contract such a vicious habit of mind as by degrees will break out upon those who may be even your friends or those who are indifferent to you I might here observe how admirably this precept of morality which derives the malignity of hatred from the passion itself not from its object answers to that great rule which was dictated to the world a thousand years before the philosopher wrote but instead of that I shall only take notice with real grief of heart that the minds of many good men among us seem soured by paltry principles and alienated from one another in such a manner as seems to me altogether inconsistent with the dictates either of reason or religion (See N)

# THE BUDDHA-MIMANSA.

[ N B The Pages refer to the First Part of this work and the  
Notes refer to the foot notes therein indicated by a See N ]

## NOTES

### Page 1 (Introduction)

Note 1 Buddha charita of Aswaghosa, I I —

अथ परार्द्धा विदग्धद्विधाटजित  
तमो निरस्यन्नभिभूतभानुभृत ।  
नुदग्निदात्र जितचारुचन्द्रमा  
स वन्द्यतेऽहन्निह यस्य नोपमा ॥

Note 2 Sully s Human Mind, Vol II, Appendix,  
p 369 —

“Both the mental and the material  
are conjoint attributes of one  
and the same substance ’

Green s Prolegomena to Ethics, Article 33 —

“Our conception of an order of nature,  
and the relations which form that order,  
have a common spiritual source ”

### Page 2

Note 1 Brihadaianyaka Upanishad, 4 5-6 —

‘आत्मा वा अरे द्रष्टव्य ओतव्यो मन्तव्यो निदिध्या-  
सितव्य ।’

[P 2 (cont)]

Mundaka Upanishad, 2-2-5 —

‘ तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथ अमृतस्यैष  
सेतु ॥ ’

Note 2 Chhandogya Upanishad, 6 1-3 —

‘ येन अविज्ञात विज्ञात ( भवति ) । ’

Brihadaranyaka Upanishad, 4-5 6 —

‘ आत्मनि विज्ञाते इदं सर्वं विदितम् ॥ ’

The Bible references —

“There is a spirit in man” (Job  
xxxii, 8),

‘ The spirit of man is the candle of the  
Lord ” (Proverbs xx, 27),

“ And the spirit shall return unto God ”  
(Ecclesiastes xii, 7),

“God is a spirit, and they that worship  
him must worship him in spirit ” (John  
iv, 24),

“ In the spirit he speaketh the mys-  
teries ” (I Corinthians xiv, 2)

Note 3 In the Religion of the Avesta, Ahura Mazda  
is the pure spirit (Brahma of the Vedas),  
Spenta Manyus is the element of light or  
knowledge (pure mind, Iswara), Angia  
Manyus is the element of darkness or  
ignorance (the impure mind, Maya) This  
element of ignorance has the power of

imagination (Druj, *lit* deceit) inherent in it, which is the Will or creative power of the spirit

**Page 3**

Note 2 The Taittiriya Upanishad (2 8) mentions, among others, the following classes of gods, viz , Gandharvas, Pitris, the Ajānajas, the Karma devas, the Devas proper, etc

And the Bṛhadaranyaka Upanishad, 4 3-33, mentions (among others) the Jita loka-devas, the Brahmaloḷka-devas, etc

The Bible (Daniel vii, 10 ff) —

“ The Ancient of days did sit, whose garment was white as snow      Thousand thousands ministered unto him and ten thousand times ten thousand stood before him ”

The Koran references —

Surah 13-12 “ Each hath a succession of Angels before him and behind him, who watch over him by God’s behest ’

Surah 16-2 “ By His own behest will He cause the Angels to descend with the Spirit on whom he pleaseth among his servants ”

Surah 35-1 “ Praise be to God, Maker

of the Heavens and of the Earth! Who employeth the Angels as envoys ’

Surah 42 50, 52 “It is not for man that God should speak with him but by vision, or from behind a veil or He sendeth a messenger to reveal, by His permission, what He will for He is Exalted, Wise! Thus have we sent the Spirit (Gabriel) to thee with a revelation, by our command ’

Surah 2-91 “Say Whoso is the enemy of Gabriel—for he it is who by God’s leave hath caused the Koran to descend on thy heart, the confirmation of previous revelations—shall have God as his enemy ”

Surah 42-52 (Just quoted above)

Surah 53-1 “The Koran is no other than a revelation revealed to him One terrible in power taught it him, endued with wisdom ” (i e , the Angel Gabriel)

#### Page 4

Note 1 Cf Rig Veda (the opening) —

“अग्निमीडे पुरोहितम् ।” I salute fire the spiritual guide

Mahabharata, Banaparva, 200-13 —

‘नाव वेदमयीं कृत्वा तारयन्ति तरन्ति च ।’

[P 4 (cont)]

The same, Sant pa'va, 527-50 —

‘ स्तुत्यमिह देवाना वेदा खट्वा स्वयमुवा ॥ ’

Purport —The religious sentiment has evolved from the knowledge of the existence of higher spheres first revealed by the Sacred Fire

Note 2 The Bible references —

Fire is the symbol of the Deity in the Bible God appeared to Moses in Fire at the burning bush, and on Mount Sinai (Exodus iii, 2, xix 18)

And there came a fire out before the Lord and consumed upon the altar the burnt offering and the fat, which when all the people saw they shouted and fell on their faces (Leviticus ix, 23-24)

‘We have heard his voice out of the midst of the fire we have seen this day that God doth talk with man (Deuteronomy v, 25)

It was the “hallowed fire” so originated which was kept up without ever being extinguished as the only fire for purposes of devotion, so long as the worship of the Tabernacle was faithfully maintained (Leviticus vi, 12-13)



[P 4 (cont)]

This supernatural fire was renewed at the dedication of the Temple by Solomon (II Chronicles vii, 1), and at the restoration of God's worship among the ten tribes by Elijah (I Kings xviii, 38, cf also I Kings xix, 12 "And after the fire a still small voice ")

When the Altar was moved from place to place the burning embers were taken from it and carried in some vessel kept for the purpose (Numbers iv, 13)

God showed himself to Isaiah, Ezekiel and John in the midst of fire (Isaiah vi 4-5, Ezekiel 1, 4 Revelation 1, 13-15)

It is said that He will so appear at His second coming (II Thessalonians 1, 8)

The descent of the Holy Spirit was denoted by the appearance of lambent flames or tongues of fire (Acts 11, 3)

Daniel says "A fiery stream issued, and came forth before Him" (the Ancient of Days) (Daniel vii, 10)

And He led His people Israel through the desert under the form of a pillar of fire (Exodus xiii 21)

Note 4 The word Seraphim in Hebrew literally means "burning beings" (Isaiah, Ch vi)

[The belief in the affinity of spirits to fire is prevalent among the Europeans also See Frazer's Golden Bough, Vol II p 232 ]

Mahabharata, Banaparva, 261-13 —

‘तैजसानि शरौराणि भवन्त्यत्रोपपद्यताम् । etc , etc ’ The context will show that it refers to the gods, and speaks of them as having fiery bodies, with super-human attributes Aniruddha's commentary on the Sankhya Philosophy (5-112) —

‘सूर्यादिलोके तैजस शरौर ।’

Rig Veda, 9 115-4 —

“लोका यत्र ज्योतिष्मन्त ।”

(C/ Sarirak's Bhasya, I-2-24 ‘अग्निशरीरा वा देवा ’)

### Page 5

Note I Rig Veda, 1-1-2 —

स देवाँ एह वक्षति ।”

The same, 1-12 1 —

“अग्नि दूत वृणीमहे ।’

(Also in Sama Veda, 1-3 , White Yajur Veda, 22-17 , Black Yajur Veda, 2-5-8-5 , Atharva Veda, 20 101-1)

The same, 1 22-10 —

“आ मा अग्नि इहावमे होत्रा यविल्ल भारतीम् । वरुचौ धिषणा वह ॥”

[P 5 (cont)]

Purport --The Sacred Fire will bring down upon the earth not only the gods but with them the goddesses also

Note 2 Rig Veda, I-140 I --

“वेदिषटे प्रियद्यामाय प्र भग योनिमग्नये ।”

The same, 3-5 7 --

“आ योनिमग्निर्दृत्वन्तमस्यात् ।”

It is worth noticing that there is no mysticism in shaping the vessel of the burning Ghrita into the Yoni like triangular figure. The reason for doing so is that drops falling from above produce concentric circular waves on the burning Ghrita which upset and gradually put out the fire if the containing vessel is a circular one. But when the vessel is a triangular one, the circular waves strike and break against the sides of the vessel before they could reach the corners, and thus the three corners, left perpetually burning, maintain the heat necessary to prevent the fire from going out. This was the original cause which led to give preference to the triangle-shape for all Kundas or places of the Sacred Fire.

[P 5 (cont )]

Atharva Veda 5 12 S --

पूषा नारि प्र भग् कुम्भजेत वृत्स्य धारामष्टतेन  
सष्टताम् ।'

Rig Veda, 4 5S 5 to 8 --

एता अर्षन्ति शतव्रजा वृत्स्य धारा ।”

‘ एते अर्षन्त्यर्मयो वृत्स्य मृगा इव ।”

वृत्स्य धारा भिन्दन्नर्मिभि पिन्वमात् ।”

अभि प्रवन्त समनेव योषा अग्नि वृत्स्य धारा ।”

Puiport — A continuous flow of drops of melted butter was kept up above the Sacred Fire, the height was regulated by the length of a series of one hundred drops (5), the drops kept chasing one another like deer flying from the archer (6), the drops kept gushing out and looked bigger as they descended (7), the drops pressed down the flame of the fire as a loving wife, with her face smiling upon her husband, presses him down

This method of feeding the fire is known to other Religions also Cf The Magus, by Barrett, Book 2, Part 2, p 87 “The two olive trees distilling holy oil into the lamps that burn before the face of God mentioned in Revelations ’ (Bible Zechariah iv, 3, 11-14 Revelation xi, 3, 4)

Perhaps the system of threading a

series of one hundred separate beads on the string for counting incantations (Mālā japa) had its origin in the hundred-drops regulation of the flow of Ghrita (Satabraja)

**Page 6**

Rig Veda, 10 108 The Story of Saramā and the Panis, especially Mantra 11 — ‘ Let the Panis (perhaps, Pan-worshippers) go away to a great distance ’, “दूरमित पणयो वरीय ।’ They had begun their depredations as early as the time of the Rig Veda

Mahabharata, Banaparva, 228-5 —

‘ रुद्रमग्निम् उमा खाहाम् प्रदेशेषु महाबलम् ।  
यजन्ति पुत्रकामाश्च पुत्रिणाञ्च सदा जना ॥’

The same, 229-27, 31 --

“रुद्रमग्निं द्विजा प्राङ् ।”

‘ रुद्रस्य वहे खाहाया यस्या स्त्रीणाञ्च भागम् ।”

Purport — Rudra, the Lingam, is Agni or Fire, and Umā his wife, the Yoni, is the “ power of producing the gods ” (the Swāhā or libation of Ghrita to the Fire)

The term गोरुषध्वज (one whose ensign is cow and bull) applied to the Lingam (Siva) has its proper meaning when the Lingam is understood to be the symbol of the Sacred Fire, which depends solely on

[1 6 (cont)]

cow s butter See Mahabharata 229 27 ,  
and of Rig Veda, 10 5-7 —

असच्च सच्च परमे व्योमन् दक्षस्य जन्मन अदितेरुपस्ये  
अग्निर्ह न प्रथमजा ऋतस्य पूर्वे आयुनि वृषभञ्च धेनु ॥ ’

Also, उपेदमुपपर्चनमासु गोषप पृच्यताम् । उप  
ऋषभस्य रेतसि उपेन्द्र तव वीर्ये ॥ Rig Veda,  
6-28-8

Note 1 The following is a specimen of a compara-  
tive study of the Bible and the Rig Veda  
The Bible says —

“ And it shall come to pass in that day  
that a man shall nourish a young cow,  
and two sheep, it shall come to pass, for  
the abundance of milk that they shall  
give he shall eat butter

“And an high way shall be there, and  
a way, and it shall be called the way of  
holiness, the unclean shall not pass over  
it, the way-taring men, though fools, shall  
not err therein They shall obtain joy  
and gladness, and sorrow and sighing shall  
flee away ” (Isaiah ५१, 21-22, and xxxv,  
8-10)

With this compare the Rig Veda —

“ Do not slay the innocent cow who  
is so liberal in giving her milk ” “ Her

[P 6 (cont)]

butte (offered to the fire) is known in mysticism as the tongue of the gods and the secret of attaining immortality ’

“ The Sacred Fire is that which can guide us by the way of holiness (Supathā) , it is that which can make us clean of all sins, in other words, make us fit to pass over the way of holiness (Yuyodhvasmat juhuranam enah), it is that which can, by reason of its possessing all intelligences through having connexion with the Devas (Visvāni vayunāni vidvān), do the proper guidance (so that the way-faring men, though fools, shall not err therein), and thus we shall be all on the way to obtain joy and gladness (rāye)

[Texts — ‘ मा गमनागामदिति बध्निष्ट । ”  
 “ द्युतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभि । ”  
 ‘ अग्ने नय सुपथा रायेऽस्मान् विश्वानि देव वयुनानि विद्वान् ।  
 द्युयोध्यस्मज्जराणमेनो भूयिष्ठा ते नम उक्ति विधेम ॥ ’ —  
 Rig Veda Samhita, 8 101-15, 4-58 1,  
 1-189 1]

Thus the High Way of Isaiah (xxxv, 8) is the same as the Holy-path (Supatha) of the Rig Veda (1 189-1), and the Bible’s prophecy of the protection of the cow (Isaiah vii, 21) corresponds to the Veda’s

prohibition of the slaughter of cows (Rig Veda 8-101-15) the eating of butter in the Bible (Isaiah vii, 21) corresponds to the partaking of the residuary portion of the butter libation in the Vedas (Mahabharata, Anusasana-parva 97-7 Bhagavadgita Ch 3 10 to 16 20 to 21) Indeed, the analogy is so close that one is tempted to fancy that even the protection accorded by the Bible to the sheep (Isaiah vii, 21) corresponds to the injunctions given in the Vedic Religion to sit on fabrics made purely of sheep's wool while doing any act of devotion

**Page 7 (Chapter I)**

Note 2 Some have supposed that the real name of the Buddha was Samantabhadra The Amarakosha gives it as a synonym of Buddha (1-1-18) It is further supposed that the original image of Buddha, over which the Temple was afterwards erected, was made by some descendant of Buddha who came in succession to him to the throne of the Kingdom of Kapilavāstu "It would appear from the tenour that Jaya Sen (Jaya Singha) and Kumāra Sen (Kumara Singha) sons of Punyabhadra,



son of Samanta, erected the image as a monument of their father's holiness. Another image, according to the inscription on it, was erected by a Raja Vijaya bhadra, of whom nothing more is known' —Hamilton's Description of the Ruins of Buddha Gaya (Transactions of the Royal Asiatic Society, London, 1830 Vol 2) [Cf Dr Punzi Di una singolare incarnazione di Samantabhadra Bodhi sattva (Rivista degli studi Orientali, Rome 6th year, 1914, pp 989-998)]

This supposition however, wants corroborative evidence

### Page 8

Note 2 Hemadri, Bratakhanda, Ch 15 —

‘अनन विधिना पूर्व द्वादशीं मसुपोषिता । शुद्धौदनेन बुद्धोऽभूत् स्वयं पुत्रो जनार्दन ॥’ Also, Bhavīsyā Purana, 2-83, where it is more expressly stated thus “शुद्धौदनेन तस्याऽभूत् स्वयं पुत्रो जनार्दन ।” (2 83-116) Meaning “By virtue of Suddhaudana or the purity of his food, God Himself took birth as his son”

### Page 9

Note 1 Amarakosha, 1-1-1 10 —

‘गौतमश्चार्कबन्धुश्च मायादेवीसुतश्च स ।’

Abhidhana chintamani, 2-149 to 151 —

‘ शाक्यसिंहोऽर्कबान्धव ’

Vaijayanti-kosha, 1-1-35 —

‘ गौतमश्चार्कबन्धुश्च । ’

Note 2 Rig Veda, 3-54 —

“The Mitra (or Sun) is a fiercely burning fire”

( “ मित्रोऽग्निर्भवति यत समिद्ध ” ) ।

The same, 10-45-1 —

“Fire was born first as the Sun”

( “ दिवस्पृष्टिं प्रथमं जज्ञे अग्निं ” ) ।

Note 3 The veneration for the Aswattha or Bodhi tree (*ficus religiosa*) among the Buddhists may be traced to the ancient fire-worship of the Hindus. The wood of this tree was specially used for the fire drill, and so the tree came to be regarded as sacred by the Hindus. This regard for the tree was maintained by Buddha who handed it down to his followers. See Rhys Davids, *Buddhist India*, p. 231.

### Page 10

Note 1 “Ushnisha-dhārana” or wearing the helmet, is well-known in Vedic literature, especially in the rites of the Agnistoma Yajna.

Note 2 Chaitya (Lexicon) — 'चैत्यमाज्याधिवासनम्' इति  
वैजयन्ती, Vajjvanti, 3 6-90

In the Vajjvanti of Yādava, the word  
Chaitya has been taken to mean "clearing  
the claimed butter (Ghrīta)" (Oppert &  
Edn., p 90 and p 497) This has direct  
reference to the worship of the sacred fire  
with butter libation Cf Panini, Asti-  
dhyayi, 3 1-132 —

"चिद्याभिचिद्ये च", from which चैत्य ।

Cf Mugdhabodha, Bohtlingk's Edn.,  
St Petersburg, 26 11

### Page 11

Note 2 The Buddhist Suttas (Rhys Davids) —

'In great numbers Ananda, are the  
gods of the ten world systems assembled  
together to behold the Tathagata For  
twelve leagues, Ananda, around the Sāla  
Grove of the Mallas the Upavattana of  
Kusinārā, there is no spot in size even as  
the pricking of the point of the tip of a  
hair which is not pervaded by powerful  
spirits" And again "There are spirits,  
Ananda, in the sky" "There are spirits,  
Ananda, on the earth" (Mahaparivā-  
vanti Sutta pp 88-89) In the Dharma  
chakra pravartana Sutra, several heavens

and grades of gods are also spoken of  
(P 154 of the Buddhist Suttas)

- Note 3 The Vedas require continuous libations of  
Ghrita to the fire the Tantras the  
libations to one tenth of the number of  
incantations Both the Vedas and Tan-  
tras are for the invocation of the Devas

Page 12

- Note 2 Lalita Vistara, Ch 3, line 146 ff (Letmann) —  
‘ बोधिसत्त्व कुलविलोकित विलोकयति स्म । न बोधि-  
सत्त्वा ह्येककुलेषूपपद्यन्ते । अथ तद्धि कुलद्वये एवोपपद्यन्ते  
ब्राह्मणकुले क्षत्रियकुले च । ’

- Note 3 Satasahasrika Prajnāpāramitā —

“ एव दान दत्त्वा क्षत्रियमहाशालकुलेषूपपद्यते । एव  
दान दत्त्वा ब्राह्मणमहाशालकुलेषूपपद्यते । ”--

(Quoted by Khunnilal Sastri in his Bud-  
dhāstikā Vichāra) (This portion of the  
Satasahasrika has not yet appeared in  
print)

Page 13

- Note 1 Satasahasrika-Prajnāpāramitā, Ch 10,  
p 1460 —

“ न जातु नीचकुलेषूपपद्यते । इदं बोधिसत्त्वस्य महासत्त्वस्य  
मानस्तम्भनिवातनपरिकर्म्म । ”

The same, Ch 10, p 1471 —

“ बोधिसत्त्वो महासत्त्वो महाकुलेषु प्रत्याजायते ।  
क्षत्रियमहाशालकुलेषु वा ब्राह्मणमहाशालकुलेषु वा

[P 15 (cont)]

प्रत्याजायते । यतो गोत्रात् पौर्वका बोधिसत्त्वा अभवन् ।  
तत्र गोत्रे प्रत्याजायते ।’

Note 2 Ramayana Balakanda, 14 12 —

“ब्राह्मणा भुञ्जते नित्यं नाथवन्तश्च भुञ्जते ।  
तापसा भुञ्जते चापि श्रमणैश्चैव भुञ्जते ॥’

### Page 18

Note 1 Lalita Vistara Ch 25 (towards the end)  
of the Variants in Lefmann —

“कृ भगवान्धर्मचक्रं प्रवर्त्तयिष्यतीति वाराणस्यामृषि-  
पतने मृगदात्रे ।”

पौराण्य ऋषीणामिहालयवरा वाराणसी नाम वरा ।  
देवनागाभिष्टुतो महौतलो धर्माभिनिम्न सदा ॥

### Page 19

Note 1 Vedic Text (well-known) —

“मा हिंस्यात् सर्वा भूतानि ।”—

(quoted in Śrīdhara’s commentary on the  
Bhagavadgīta, 18-3)

“अहिंसा परमो धर्मः”—Mahabharata  
Adīparva, 11 13, Anusāsanaparva, 115-1,  
115-25, 116 38, Aswamedhaparva, 43 21

Note 2 The Vedic Text —

“सेतूस्तर दुस्तरान् । अक्रोधेन क्रोधम् ।”

(Sama Veda, 1-6-1 9)

[P 19 (cont)]

The Pali Text —

‘ अक्रोधेन जिने क्रोध ।’

(Dhammapada, 17-3)

[Sans — अक्रोधेन जयेत क्रोधम ।]

Again —

‘ नहि वैरेण वैराणि सम्मन्तीघ कदाचन ।

अवैरेण च सम्मन्ति एष धम्मो सनातनो ॥’

(Dhammapada, 1-5)

[Sans — न हि वैरेण वैराणि प्राप्स्यन्तीह कदाचन ।

अवैरेण च प्राप्स्यन्ति एष धर्म सनातन ॥]

Note 3 Buddhist Suttas, p 91 —

“Don t speak to women If they speak to you, keep wide awake ”

It may be remarked here that the high tone of morality preached by Buddha led to changes in the Architecture of the time In those days there was a current belief that the pure minded god of thunder detested to approach obscene things and therefore the most objectionable images were put on all sides of high temples to prevent lightning fall This was a device to serve for the lightning conductor which was as yet unknown Buddhism substituted Vajrasana, a large magic disc of stone intended for the thunder to alight upon

[P 19 (cont)]

Note 4 “ Buddhism, like Christianity, makes much of the next world. Its rapid acceptance by Asiatic peoples was in large measure due to its spirituality, to its emphasis on a future life, and to its denial of final significance in the everyday life one lives. The true character of the Buddhism of a country is, therefore, illustrated in its dealings with those who die ” (Saunders Buddhism and Buddhists in Southern Asia, p 44)

“ The belief that after death the departed spirits roam about enjoying the fruits of their good and bad deeds here upon earth, is one of the central ideas of the Buddhist faith, and a treatise dealing with spirits and the spirit-world, Peta vatthu, is included in the Pāli sacred canon ’ (Law Buddhist Conception of Spirits, p 1)

This Buddhist belief in the survival of the soul is purely Vedic in its origin. “ The belief in the existence of departed ancestors, and the presentation of offerings to them have always formed a part of Hindu domestic religion. To gratify this persistent belief, Buddhism recognised

the world of petas i.e. ghosts or spirits  
(Sir Charles Eliot Hinduism and Bud  
dhism, Vol 1 p 338)

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Note 1 Buddha charita of Aswaghosha 12-102 ff - -

‘ स्वस्थप्रसन्नमनस समाधिरूपपद्यते ।

समाधियुक्तचित्तस्य ध्यानयोग प्रवर्तते ॥

ध्यानप्रवर्तनाद्धर्मा प्राप्यन्त यैरवाप्यते ।

दुर्लभ शान्तमजर पर तदमृत पदम् ॥’

Purport —When the mind has come  
to rest, then, and only then, does a man  
discover the path to immortality through  
voga (dhyāna)

Note 2 Jataka-sasthi Puja —

‘ ध्यानासीनो महायोगी दीर्घायुर्मुण्डमुण्डित ।”

Vayu Purana, 18-28 —

“ बुद्धरूप समास्थाय योगमार्गे व्यवस्थित ।”

Note 3 Sankaracharya's Dasāvātāra Stotra, verse  
9, line 2 —

‘ कलौ योगिना चक्रवर्त्तौ ।”

Note 5 Bhagavadgita, 4-5 —

“ बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यह वेद सर्वाणि न त्व वेत्स्य परन्तप ॥”



Several passages attest to Buddha's acquirement of an extraordinary degree of concentration. A loud thunder falling close to him would not be noticed by him. Overcome with bodily sufferings he would plunge himself into such deep meditation that they could not make themselves felt by him. (Mahaparinirvana Sutra Ch. 4 § 41 and Ch. 2 § 32)

### Page 21

Note 2 Amarakosha, I I 1-9 —

“ सर्वज्ञ सुगतो बुद्ध \* \* अद्वयवादी विनायक ।

It should be noted that the Amarakosha is regarded as a Buddhist work the author having been a worshipper of the Buddha

Vajrayanti, I I 34 —

‘ शाक्यो मुनिरद्वयवाद्यपि ।’

Halavudha, 1-85 —

“ \* \* बुद्ध शाक्यस्तथागत सुगत । मारजित्द्वयवादी समन्तभद्र ।”

Note 3 Taittiriya Upanishad, 2-1 —

सत्यं ज्ञानमनन्तं ब्रह्म ।”

Note 4 The Astasahasrika begins thus —

ॐ नमो भगवत्यै आर्य्यप्रज्ञापारमितायै । ’  
“ निर्विकल्पे नमस्तुभ्य प्रज्ञापारमितेऽमिते ॥ ’  
‘ बहुरूपा त्वमेवैका नानानामभिरौद्यसे । ”

The last (or verse 9) is the doctrine of the Upanishads as to how the One becomes the Many by assuming various forms and names through Māvā (or dream like delusion) ( / Every Buddha assembling his disciples instructs them how from unity thou (Prajnā) becomest multiformed and many-named (Astasahasrika, quoted by Hodgson, p 86 of his Essays)

### Page 22

Note 1 The Jnāna Sankalini Tantra, verse 54 —

न ध्यान ध्यानमित्याहृद्धानि श्रुत्यगत मन ।

Purport —That is the true meditation in which the mind penetrates into the nothingness (Sunya Maya) of things

Note 2 If the term Nirvana means extinction it must be taken to mean the extinction of desires, and never the extinction of the soul (see the Yoga Vasistha, Nirvāna prakarana) One of the meanings attached to the Sanskrit word Nirvana is to extinguish, therefore many learned writers have advanced the theory that

[P. 22 (cont.)]

to enter into Nirvana must mean to be extinguished and absorbed into space. But that can never be the right meaning of it according to Buddha's own teaching. 'Buddha was once asked by a man, 'What is Nirvana?'—and Buddha answered him saying, 'Nirvana is the destroying of all desires.' ' (From the Kanjur,—01 Bksh-Hgyun,—translated by Rev. Mr. Webber and quoted by Laila Dunmore in 'The Pamirs, Vol. I pp. 122-124)

Those who wish to derive the meaning of Nirvana from the Buddha's Fire-sermon (Mahāvarga, 1-21), should remember that the sermon was not original, but based upon older teachings and must therefore be interpreted in the previously accepted way. Cf. Yoga Vasistha: 'To him whose soul is cool, the world is cool, to him whose soul is set on fire by secret desires, the world is on fire'—

‘ अन्तःशीतलताया तु लब्धाया शीतल जगत ।

अन्तःस्तृणोपवप्ताना दावदाहमय जगत ॥ ’ —

(quoted in the Jivanmukti viveka, Ch. 4, by Vidyaranva Swamin)

“Nirvana means nothing but a condition of perfect freedom from desire.”

[P. 2 cont.]

“ As every man through ignorance creates his own world, his own sorrow, so also every man brings to pass through knowledge his own world cessation, his own ending of sorrow, his own Nirvana (Paul Dahlke ‘Buddhist Essays, translated by Silcacia, p 85 and p 88) ‘Nirvana implies ‘what is no more agitated, what is in a perfect calm’ (See Fytche ‘Burma,’ Vol 2, p 173, foot note) This state has been compared to a steady, unflickering light. The soul which was being driven from birth to rebirth owing to its being swayed by desires, now stands calm and self possessed, being at last freed from all desires.

In the Iti vuttaka, Buddha says “Those who are good minded, prudent and contemplative, who rightly discern the Law nor look upon lusts, these are not destined to decrease even in the presence of Nirvana ’ (quoted by Nixon in his “ Knowledge of the Buddha ”)

‘ To Buddha himself and to his immediate disciples, it is now nearly certain that Nirvana meant, not the cessation of being, but its perfection ’ (Smith, Mohammed

and Mohammedanism, p 4, foot note, Revised Edition) The Buddha himself has said 'Certainly brothers, I teach Annihilation (Nirvana) —the Annihilation, namely, of Greed, Anger, of Delusion of of the manifold evil, unwholesome conditions of the mind' (Majjhima Nikaya and Anguttara Nikaya, II and III)

There is, therefore, no difference between Buddha and the Hindus in the understanding of Nirvana

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Note 1 Dhammapada 119 (Pali Text) —

“गृहकारकं दिदृशोऽसि पुन गृहं न काङ्क्षसि ।  
सखा ते पासुका भग्ना गृहकूटं विसखत ।  
विसङ्खारगतं चित्तं तद्धानं खयमञ्जगा ॥”

[Sans — गृहकारकं दृष्टोऽसि पुन गृहं न कर्त्तसि ।  
सर्वास्ते पार्श्वका भग्ना गृहकूटं विसखतम् । विसङ्खारगतं  
चित्तं तद्धानं खयमध्यगात् ॥]

Purport —The soul is the creator of the body (The example of dream may make it intelligible. In dream the real body lies flat, while another and a similar body starts up in the dream and frets about in the dream land. This dream-body is admittedly a creation of the soul, being nothing more than an internal thing

1P 23 (cont )|

projected as something external In like manner, when true awakening takes place in man, he cognizes the real body also as creation of the soul) When perfect realisation of this fact is attained by man, he is freed from all re-births in mortal shapes The world being thus known to be a delusion, man reaches the state of perfect calm and desirelessness, becomes one with Brahma, the universal soul

This is a purely Vedic teaching which the Buddha rehearses as his own creed Elsewhere, in the Iti-vuttaka, the Buddha says When he (the perfect bhikshu) hath crossed over and gone to the other shore he standeth upon the dry land of Brahma' [Quoted by Nixon in his "Knowledge of the Buddha," Maha-bodhi Journal, Vol 31, p 340 ]

Note 3 Taittiriya Upanishad, 2-1 —

‘ ॐ ब्रह्मविदाप्नोति परम् । ’

Swetaswatara Upanishad, 6-15 —

“ तमेव विदित्वाऽतिमृत्युमेति नान्य यस्या विद्यतेऽयनाय । ’

The Hatha-yoga-pradipika, 4-35, 36, 37 —

‘ एकैव भ्राम्भवीमुद्रा गुप्ता कुल्लवधूरिव ।

[P 23 (cont)]

“अन्तर्लक्ष्यं बहिर्वृष्टिः” \* \* सा लब्धा प्रसादादुरो ।”

(The commentator Swatmāīāma Swamin says that by this process is held up to the vision of man an image of Shambhu—the Ancient of Days of the Bible—whence it has been named the Shāmbhavi Mudrā)

The Gheranda Samhita, Ch 5, § 59-62 —

“नेत्राङ्गन समालोक्य आत्माराम निरीक्षयेत् ।

सा भवेच्छाम्भवीमुद्रा सर्वतन्त्रेषु गोपिता ॥

स एव आदिनाथश्च स च नारायण स्वयम् ।

स च ब्रह्मा षष्टिकारी यो मुद्रा वेत्ति शाम्भवीम् ॥

सत्य सत्य पुन सत्य सत्यमुक्त महेश्वर ।

शाम्भवी यो विजानीयात् स च ब्रह्म न चान्यथा ॥

English Translation —Fixing the eyes on the space between the two brows behold the vision of the Ancient of Days This is the Shāmbhavi Mudra, the secret of Siva, kept concealed in the Books He who has once experienced this phenomenon, discovers himself to be the creator, the preserver and the destroyer of the Universe Siva has sworn it thrice that he who has experienced this Shāmbhavi Mudra in himself is the Supreme Soul and not otherwise With this may be compared the Vedic Text quoted below in Note 2 to p 63, viz , Satapatha

Brahmanā 14 7 2 17, or Bihedāianvaka Upar śhad, 4 4 13 (All this means only to say that this is his last birth, and that at his death he shall lapse into the Original Cause. This “yoga” should not be tried without proper guidance, as there is considerable risk of losing the sight by the strain on the eyes involved in it)

For the “stigmata” of St. Francis of Assisi and a picture of his vision of Jesus, see Bettany’s *World’s Religions*. It may be noticed here that the usual attitude of Jesus himself in his devotions, as exhibited in pictures, answers exactly to the Shāmbhavī Mudra of the yogins.

### Page 24

Note I The Isāvāsya Upanishad, II —

“विद्या चाविद्या च यस्तद्वेदोभय सह ।

अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥”

Purport —He who practises both action and knowledge, first elevates himself above the mortal sphere through action, and then by virtue of his knowledge sticks to the immortal sphere and there makes further progress towards perfection. (The action is the Vedic Agnihotra as pointed



out by Sankaracharya himself in his commentary to this Upanishad, the knowledge is that of the Spirit the suffix twā in tirtwā means succession not simultaneity, - first the one and next the other) Cf "Excellent is Torah study together with work, and all Torah without work must fail at length (Pirque Aboth, 2-2)

Note 3 Rig Veda, 10 120 4 —  
"कामस्तदग्रे समवर्त्तताधि मनसो रेत प्रथम  
वदासीत ।"

### Page 25 (Chapter II)

Note 2 **Original Texts for Buddha being an Avatara  
of the Hindus**

बुद्धस्यावतारत्वविधानम् ।

Matsya Purana, 47-247 —

"कर्त्तुं धर्मव्यवस्थानमसुराणा प्रणाशनम् ।  
बुद्धो नवमको जज्ञे तपसा पुष्करेन्द्रण ॥"

Kalki Purana, 2-3-26 —

"बुद्धावतारन्वमसि ।"

Vayu Purana, Ekalinga Mahatmya, 12-43,  
44 —

"मत्स्ये कूर्मो वराहश्च नारसिंहोऽथ वामन ।  
रामो रामश्च कृष्णाश्च बुद्ध कल्की च ते दश ॥

[P - 7 (101t)]

भुमेर्भारवताराय वासुदेवो जगत्प्रभु ।  
अवतारैर्दृषद्भ्रमैरवतीर्णो मञ्जीतले ॥”

The same, 14 39 —

“ कृतादिषु त्रिषु हरिरवतीर्थं मुञ्जमहोम ।  
पाति रूपैर्नृसिंहाद्यैर्बुद्ध सोऽद्य कलौ स्थित ॥”

Garuda Purana, 86-10 —

“ धर्मसरद्धणार्थाय अथर्मादिविनष्टये ।  
दैवराक्षसनाशार्थं मत्स्यं पूव यथाऽभवत् ॥  
कूर्मो वराहो नृहरिर्वामनो राम उर्ज्जित ।  
यथा दाशरथी राम कृष्णो बुद्धोऽद्य कल्कापि ॥”

Baraha Purana, 1-3 —

“ मत्स्यं कूर्मो वराहश्च नरसिंहोऽथ वामन ।  
रामो रामश्च कृष्णश्च बुद्ध कर्त्वी च ते दश ॥  
इत्येता कथितास्तस्य मूर्त्तयो भूतधारिणि ।  
दर्शनं प्राप्तमिच्छन्ना सोपानानि च प्रोभने ॥”

The same, 113-27 —

“ मत्स्यं कूर्मो वराहश्च नारसिंहोऽथ वामन ।  
रामो रामश्च कृष्णश्च बुद्ध कल्की महात्मवान् ॥”

Nrsingha Purana, 36-29 —

“ कलौ पाप्ने यथा बुद्धो भवेन्नारायण प्रभु ।”

[Other references -- Agni Purana, 16-1, Bhagavata Purana, 6-8-17, Brihan-nādiya Purana, 2-39 Garuda Purana, 1 149 39, 1-202 11, Garga Samhita Aswa medha Khanda, 59 119, and Balabhadra Khanda, 12-25, Vayu Purana, 15-51, 9-19 (Ekalinga Mahatmya), Sankara Vijaya,

128, Gīta Govinda (in the hymn to the Avatāras), Apāmāyana Stotra (the passage beginning with “मस्य कूर्मो वराहश्च”) Nārada Panchāṣṭātra (the passage beginning with ‘बुद्धो ध्यानजिताशेषटेन’) Subhāsita Ratnabhāī dāgāram (the passage beginning with ‘यस्यालीयत श्लक्कसोमि जलपि’), Heṭṭhāṭṭhi Bīata Khanda Ch 15 (“शुद्धौदनेन बुद्धोऽत स्वय पुत्रा जनार्दन ।”)]

Purport — All the texts cited above are from the authoritative Hindu Scriptures. They all declare that Buddha was the ninth incarnation of Naravana, the Supreme Spirit,—the incarnation for the Kali Age. It is hardly necessary to say that the Avatara (incarnation of God) is the highest object of worship among the Hindus, and that Buddha is that object in the present Age.

### Page 26

Note 1 Bhagavadgita, 4 7, 8 —

“यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥  
परित्राणाय साधनाय विनाशाय च दुष्कृताम् ।  
धर्मसंस्थापनायैव नमस्कृतमि युगे युगे ॥”

Purport -- When bad times come, wicked men get the upper hand and pervert

[P 26 (cont )]

the course of morality At such times when daring to do the evil is counted as an act of merit, then an incarnation of God appears on the earth who pulls the thread which sets in motion the wheel of righteousness again (Dharmachakra pravartana Sutra)

Bhagavate Purana, 1-3-28 —

‘ इन्द्रारिथ्याकुल लोक म्ढयन्ति युगे युगे ।’

Garuda Purana, I 149-39 —

“ वासुदेव पुनर्बुद्ध सम्मोहाय सुगृह्णाम् ।  
देवादिश्चक्षणाथाय अधर्महरणाय च ॥ ”

The same, 86 10 —

“ धर्मसरक्षणाथाय अधर्मादिविनष्टये ।  
दैत्यराक्षसनाशाथ बुद्धोऽथकल्कापि ॥ ”

[Other references —Bhagavata Purana, 6-8-17, Garuda Purana, 202-11 Matsya Purana, 47 247, has been quoted above ]

Purport —The authoritative Hindu Scriptures in the texts cited above, declare that whenever the course of righteousness was perverted by the wicked, Narayana, the Supreme Spirit, descended on the earth in the form of an Avatara (incarnation) to set it right again, and that Buddha was such an Avatara with precisely the same function

[P 26 (cont )]

Note 2 Lalita Vistara, Ch 7 In the passage beginning with “तेन च समयेन द्विमवतः, there is a graphic description of Buddha's extraordinary birth, which resembles the birth of the other Avataras (p 101 of Lefmann's Edition)

Lalita Vistara, Ch 15 —

“वच्चदृष्ट अभेद्य नारायण आत्मभावो गुणवीर्यबलोपेत  
सोऽकम्प्य सर्वमत्त्वोत्तम ” (in the paragraph  
beginning with ‘चत्वारश्च महाराजानो अडक  
वती’—p 202 of Lefmann's Edition)

Yoga Vasistha, Vairagya Prakarana  
26 39 —

“परोपकाङ्कारिण्या परार्त्तिपरितप्तया ।

बुद्ध एव सुखी मन्ये स्वात्मप्रतीतया धिया ॥ ’

[Commentary —“बुद्ध प्रबुद्धतत्त्वपुरुष ।”—

भिच्छद्वतटौका । ]

Mahabharata, Santiparva, 285 32 —

“एतद्बुद्धा भवेद्बुद्ध किमन्यद्बुद्धसङ्घाम ।”

Mahaparivāna Sutra, Ch 5 —

“Out of reverence for the successor of  
the Buddhas of old ’ (Rhys Davids  
Translation of the Buddhist Suttas, p 86)

Lalita Vistara, Ch 12 (p 156 of Lefmann's  
Edition) —

‘एष धरणिमण्डले पूर्वबुद्धासनस्थ \* \* \* प्राप्यते  
बोधिमग्राम् ।’

[P 26 (cont)]

Lankāvātāra Sutra --the passage beginning with

“ रावणोऽह दशग्रीवो राक्षसेन्द्र इहागत ।  
अनुगृह्णाहि मे लङ्का ये चास्मि पुरवासिन ॥  
पूर्वैरपि च सम्बद्धै प्रत्यात्मगतमोचरम् ।  
शिखरे रत्नखचिते पुरमध्ये प्रकाशितम् ॥”

Mention has been made there of a Buddha as well as of Purva-Buddhas [The Tara Tantra also makes mention of a Buddha in the time of Vasistha ]

List of Purva-Buddhas in p 229 of the “ Useful Tables ” in Vol 2 of Prinsep’s “ Antiquities ’ —

- |                  |                      |
|------------------|----------------------|
| (1) Vipasya      | (5) Kanak Muni       |
| (2) Sikhi        | (6) Kasyapa, and     |
| (3) Viswa Bhu    | (7) Sakya Sinha (the |
| (4) Karkut Chand | present Buddha)      |

Purport —The texts and references cited above from both Hindu and Buddhist Scriptures, prove this that of the many Buddhas the one who is the chief object of worship among the Buddhists is the Avatara of the Hindus and, consequently, the chief object of worship among the latter also

Note 1 According to some, Buddha, born at Kapila vāstu, the abode of Kapila, was the real successor of Kapila, and his system was only the logical outcome of the system of Kapila, called the Sāṅkhya Philosophy (Cf Rajendralala Mitra, in his Preface to the "Yoga Aphorisms of Patanjali," p v Cf also Dr Hermann Jacobi Buddhistischen Philosophie zu Shāṅkhya Yoga und die Bedeutung der Nīdanas, Leipzig, and Colebrooke's Essays, I, p 93)

Note 2 **Original Texts for Buddha's Murtipuja or idolisation**

बुद्धस्य मूर्त्तिपूजाविधानम् ।

Linga Purana 2 48-28 to 33 —

“मत्स्य ब्रह्मोऽथ वाराहो नारसिंहोऽथ वामन ।  
रामो रामश्च कृष्णश्च बुद्ध कल्को तथैव च ।  
तेषामपि च गायत्री कृत्वा स्थाप्य च पूजयेत् ॥”

Agni Purana, 49-8 —

‘शान्तात्मा लम्बकर्णश्च गौराङ्गश्चाम्बराढ्य ।  
ऊर्ध्वपद्मस्थितो बुद्धो वरदाभयदायक ॥”

Bhavisya Purana, 2-73 —

“सुवर्णमयी भगवत श्रीबुद्धदेवस्य प्रतिमा स्थापयित्वा-  
ऽर्चयित्वा च ब्राह्मणाय दद्यात् ।”

[P 27 (cont)]

Hemadri, Chaturvarga Chintamani, Brata  
Khanda, Ch I (p 119 of Asiatic Society's  
Edition) —

“काषायवस्त्रसम्बन्धितं स्नाने समस्तचौबर ।

पद्मासनस्थो द्विभुजो ध्यायी बुद्ध प्रकीर्तित ॥”

The same, Ch 15 (p 1038 of Asiatic Society's  
Edition) —

“बुद्धस्तु द्विभुज कार्यो ध्यानस्तिमितलोचन ।”

[Other references —Bhavisva Purana, 2 7,  
(the passage beginning with ‘दश्रावतारा  
नभ्यर्चत पुष्पत्रपविलेपने’ ), Hemadri, Brata  
Khanda, Ch 15 ( ‘स्यापयेत्तत्र सौवर्णं बुद्धं कृत्वा  
विचक्षणं,’ in the passage beginning with  
“एवमेव आत्रणे मासि ।” ) ]

Purport -- The above are all texts from  
the Hindu Scriptures giving directions to  
Hindus to make idols of Buddha by which  
to promulgate his worship. It is worth  
remarking that all the images of Buddha  
which are worshipped by the Buddhists  
also, answer exactly to these directions  
given by the Hindu Scriptures.

Note 3 Suta Samhita, 4 3 21 —

‘बुद्धार्हतादिमार्गस्थे देवताप्रतिमासु च ।

देवताबुद्धिमात्रं यत्सोऽपि यज्ञं प्रकीर्तित ॥”



[1 -7 (cont)]

Suta Gita, 8-35 —

‘ तत्रोक्तेन प्रकारेण देवता या प्रतिष्ठिता ।

साऽपि बन्धा मुसेव्या च पूजनीया च वैदिकै ॥ ’

Purport —The firm conviction in the existence of gods as beings superior to man, whether it take the form of idol-worship or not, is also classed as Yajña or the method of worship authorised by the Vedas. The idols which have been established by the rules of the Tantras, are all to be worshipped also by the followers of the Vedas.

Note 4 **Original Text for Symbol-worship of Buddha—Buddha’s Sālagrāma**

बुद्धस्य शालग्रामविधानम् ।

Brahmanda Purana —

अणुगच्छरसयुक्तं चक्रह्रौं यथा भवेत् ।

निविडो बुद्धसच्च स्याद्ददाति परमं पदम् ॥”

Purport —Round stone images, called Sālagramas, have diverse sorts of marks and holes. Each stone, according to its special features, is known as a particular form of Vishnu, such as Śrīdhara, Lakshmi Narayana, Padmanāva, Raghunatha, Rana-raghu, etc. A Sālagrama that is endowed with a small hole and divested of

circular marks, and is close-grained is known as the symbol of Buddha. It being worshipped, the Buddha himself is worshipped, and the same result is attained in both cases. All this is meant for the Hindus by the Hindu Scriptures themselves.

[ N B The above text is to be found in the Pranatoshini Tantra, in the fourth chapter of the fifth Kānda, where it is cited as a quotation from the Brahmanda Purana ]

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Note 1 **Original Text for wearing the Tilaka or mark on the forehead to indicate the Buddha's devotee among the Hindus**

बुद्धस्य पुण्ड्रधारणविधानम् ।

Suta Samhita, Suta Gita, 8-34 —

“अश्वत्थपत्रसदृशं हरिचन्दनेन

मध्ये ललाटमतिप्रोभनमादरेण ।

बुद्धागमे मुनिवरा यदि मस्कृतञ्चे-

ऋदारिणा सततमेव तु धारयेच्च ॥”

Purport —If Hindu ascetics (Munis) are initiated (sanskṛita) into the rites of Buddha's worship (Buddhāgama), they should, to indicate their sect, always wear a mark on the forehead resembling

[P 28 (cont)]

the leaf of the Pippala or Bodhi tree (Aswattha patia), and made with yellow sandal wood paste (Harichandana)

This and the preceding texts are intended for Hindu idolators only, who alone are used to such practices. Various forms of Tilaka are used to indicate the various sects of worshippers.

In connection with what follows, it should be noticed that not only the Java images, but Tibetan, Burmese, Japanese, Ceylonese and Chinese images also show the Tilaka on the forehead of Buddha. (See Karl With Java, Plates 10 to 12; H. G. Wells, A Short History of the World, pp 151 and 152; Anesaki, Buddhist Art, Plate 12; Woodward, Buddhist Ceylon, Frontispiece; Ashton, Chinese Sculpture, Plate 53; Buddha in Maitreya's Paradise)

The sacred thread depicted on the Java images (Karl With, Plates 8 to 11) is corroborated by Saubhagya Bijava, the Jaina authority who says that the Janoti (Yajñopavitā or Brahmanical sacred thread) is the distinguishing feature of Buddha's images. (See below, Notes to p 33)

[P 28 (cont.)]

Note 2 **Original Texts for Buddha's Prātaḥ-smara-  
nam or early morning salutation**

बुद्धस्य प्रातःस्मरणविधानम् ।

Garuda Purana, 2 31-35 —

“मत्स्यं क्रूर्मं च वराहं नारसिंहं च वामनम् ।  
शम्भुं रामञ्च कृष्णञ्च बुद्धञ्चैव सकल्किनम् ।  
एतानि दशनामानि स्मर्त्तव्यानि सदा बुधे ॥”

Bhagavata Purana, I-3 29 —

जन्म गुह्यं भगवतो यं एतत् प्रथमो नरः ।  
सायं प्रातःकृणुत स्मृत्या दुःखग्रामाद्भिमुच्यते ॥”

Purport —The Hindu Scriptures enjoin all the Hindus regularly to recollect the name and incarnation of Buddha as the first thing on waking up, and a great merit is awarded for this act

Note 3 **Original Texts for Buddha's Meditation**

बुद्धस्य ध्यानविधानम् ।

Agni Purana, 49 8 —

शान्तात्मा लम्बकर्णश्च गौराङ्गश्चाम्बरावृतः ।  
ऊर्ध्वपद्मस्थितो बुद्धो वरदाभयदायकः ॥”

Meru Tantra, Ch 36 (Avatara Prakarana) —

पद्मे पद्मासनस्थे तस्मूर्त्वीन्यस्तकरद्वयम् ।  
गौरं मुखितसर्वाङ्गं ध्यानस्तिमितलोचनम् ॥  
पुस्तकासक्तहस्तैश्च नानाशिथ्यैश्च शोभितम् ।  
इन्द्रादिलोकपालैश्च नतत्वेनाम्बरावृतम् ॥”

Sankaracharya (Hymn to the Ten Avatars) —

“ धरावद्भयद्भासनस्याङ्गयष्टि  
निर्घन्थानिल न्यस्तनासायदृष्टि ।  
य आस्ते कलौ योगिना चक्रवर्ती  
स बुद्ध प्रबुद्धोऽस्तु मच्चित्तवर्ती ॥ ”

Purport —Not only the Hindu Scriptures, but even Sankaracharya, who is supposed by some to have been an opponent of Buddhism, gives directions to the Hindus as to how to meditate on the Buddha

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Note I **Original Texts for Buddha's Bratapuja or Ritualistic Worship**

बुद्धस्य व्रतपूजाविधानम् ।

Agni Purana, 16 I —

‘ वक्ष्ये बुद्धावतारञ्च पठत षडश्वतोऽर्घदम् ।

Garuda Purana, 1-2-32 —

“ सपूज्यश्च व्रतादिना । ”

The same I 149 30 —

“ वासुदेव पुनर्बुद्ध \* \* \* श्रुत्वा स्वर्ग ब्रजेभर । ’

Baraha Purana, 211-65 to 66 --

‘ पूजयेत् कमलैर्देवि मङ्गला सयतेन्द्रिय ।  
मत्स्य कूर्मं वराहञ्च नरसिंह च वामनम् ॥  
राम रामञ्च छाया च बुद्ध चैव च कल्किनम् ।  
एव दशावताराश्च पूजयेद्भक्तिसयुत ॥ ’

[P 29 (cont )]

The same, 48 22 —

‘ रूपकामो यजेद्बुद्धं प्रचुघाताय कल्किनम् ।

The same, 49 (the whole chapter, beginning with the words “In the month of Sravana ’) —

‘ श्रावणे मासि शुक्लायामित्यारभ्य अध्यायसमाप्तिपर्यन्तं बुद्धद्वादशीव्रतकथा ।”

Bhavisya Purana, 2 73 —

एव श्रावणशुक्लद्वादश्या बुद्धाय नम पादयो । श्रीधराय नम कच्याम् । पद्मोद्भवाय नम उदरे । सम्बत्साराय नम उरसि । सुग्रीवाय नम कण्ठे । विश्वबाह्वे नम भुजयो । शङ्खाय नम शङ्खे । चक्राय नम चक्र ॥ एभिर्मन्त्रैः सम्पूज्य कलशे सुवर्णमयी भगवत श्रीबुद्धदेवस्य प्रतिमा स्थापयित्वा अचयित्वा च ब्राह्मणाय दद्यात् ।”

The same (Bhavisya Purana, 2-73) —

‘ दशावतारानभ्यर्चयेत् पुष्पधूपविलेपनैः ।

‡ \* \*

मत्स्यं कूर्मं वराहं च नारसिंहं त्रिविक्रमम् ।

रामं रामं च कृष्णं च बुद्धं च कल्किनं तथा ॥

~ \* \*

अत्र हैमौर्महार्हाश्च दशमूर्त्तीं सुलक्षणाः ।

गन्धपुष्पैश्च नैवेद्यैरर्चयेद्विधिपूर्वकम् ॥”

Heinadi, Chaturvarga Chintāmani, Brata

Khanda, Ch 15 —

‘ एवमभ्यर्च्य मेघावीं तस्याग्रे पूर्ववद्दृष्टम् ।

स्थापयेत्तत्र सौवर्णं बुद्धं कृत्वा विचक्षणाः ।

तमप्येव तु सम्पूज्य ब्राह्मणान् निवेदयेत् ॥”

[P 29 (cont)]

Nūnaya Sindhu, Ch 2 --

‘ पौषशुक्लस्य सप्तम्या कुर्व्याद्बुद्धस्य पूजनम् ।’

[Other references -- Biatarāja (in the chapter on Aranta Brata the fifth section on Āvarana Puja), Pratisthā Mayukha (‘ बुद्धाय नमो बुद्धौ ’), and in the Jataka Sasthi Puja (‘ स एतु जातकं नित्यं बुद्धरूपौ जनार्दन । ’) ]

Purport -- A system of ritualistic worship of Buddha with various items for various occasions, has been ordained by the Hindu Scriptures for all Hindus and not merely for those who have a predilection for the Buddha's worship

Note 2 **Original Text for the Gāyatri or Vedic Formula of Buddha's worship**

बुद्धस्य गायत्रीविधानम् ।

Linga Purana, 2 48 28 to 33 --

‘ मत्स्य कूर्मोऽथ वाराहो नारसिंहोऽथ वामन ।

रामो रामश्च कृष्णश्च बुद्ध कल्की तथैव च ।

तेषामपि च गायत्री कृत्वा स्थाप्य च पूजयेत् ॥’

Purport -- The Hindus are directed to worship the Buddha in the same manner as they are to worship the other Avataras, viz., by making an image unto him and

[P 29 (cont )]

framing a formula (of prayer to him)  
according to the rules of the Vedas

otc 3 **Original Text for the Mantram of Buddha**

बुद्धस्य मन्त्रविधानम् ।

Meru Tantra, Avataira Prakarana, Ch 26 --

एव ध्यात्वा यजेत षड्मे द्वात्रिंशद्दलसम्मिते ।

कर्णिकाया षडङ्गानि दले शिष्यान यजेत क्रमात् ॥

वर्णलक्ष्म जपेन्मन्त्र होमयेच्च घृतौदनम् ।

तुलसीमिश्रतोयैश्च भगवन्त प्रतर्पयेत् ॥

एव बुद्ध समाराध्य मुक्ति मुक्ति प्रयान्ति ते ॥”

[ Another reference —Bhavisya Purana, 2-73,  
twice in the same chapter,—quoted  
above ]

Purport ---The real worship of Buddha,  
by which one can attain to Nirvana with  
him, is here stated One should repeat  
his incantation ( ‘नमो भगवते बुद्धाय” ) nine  
hundred thousand times (or rather four  
times of that) , give unto the sacred fire as  
offering to him, rice boiled with Ghrita or  
melted butter, (counting by handfuls—the  
total count of the handfuls to be one  
tenth of the number of incantations) , and  
finally, pour a libation to him of water  
mixed with Tulasi leaves (the Ocimum  
Sanctum or Basil-leaves)



[P 29 (cont)]

The Meru Tantra is a Hindu work of ritualistic authority. It speaks for the Hindus and Buddhists alike. According to some, boiled rice is not to be offered by any Brahmanā devotee of the Buddha. It is meant for the lower castes only. But the Mantram, with libation of Ghrita to the Sacred Fire, is open to all.

It may be remarked here that the prohibition of "boiled-rice offering" to the higher castes has come to be mistaken for prohibition of the worship of Buddha to them. So the Buddha's worship is practically left to the lower castes and foreigners, who may be seen offering boiled rice in their acts of devotion. This accounts for the perversions in the worship of Dharmā Thakur, which is in fact Buddha's worship.

Note 4 **Original Texts for Buddha's Nāmaskara or acknowledging Buddha as an object of worship**

बुद्धस्य नमस्कारविधानम् ।

Bhāgavata Purana, 10 40-22 —

“नमो बुद्धाय शुद्धाय दैत्यदानवमोहिने ।”

[P 29 (cont )]

Kurma Purana, 6 15 —

‘ नमो बुद्धाय शुद्धाय नमस्ते ज्ञानरूपिणे । ’

The same, 10 48 —

“ नमो बुद्धाय शुद्धाय नमो सुक्ताय हेतवे ।

नमो नमो नमस्तुभ्य मायिने वेप्रसे नम ॥

Vayu Purana, 30-227 —

“ नम शुद्धाय बुद्धाय क्षीभनायाक्षताय च । ’

Baraha Purana, 55 37 —

‘ नमोऽस्तु ते बुद्ध कल्किन वरेण । ’

Padma Purana, Kriyā Khanda 6 188 —

“ तस्मै बुद्धाय ते नम । ”

The same, 11-94 —

‘ नमो बुद्धाय शुद्धाय सुहृदाय नमो नम । ’

Padma Purana, Sristi Khanda, 73 92 —

“ नमोऽस्तु बुद्धाय च देवमोहिने । ”

Garga Samhita, Visvajit Khanda, 13-49 —

“ नमो बुद्धाय शुद्धाय कल्किने चार्त्तिहारिणे । ”

Meru Tantra, Avataira Prakarana, Ch 30 —

“ नमो भगवते बुद्ध ससारार्णवतारके ।

कलिकालादह भूत शरण्य शरणङ्गत ॥ ”

(With this last compare the Buddhist

formula of prayer “ बुद्ध शरणं गच्छामि ” )

[Other references --Mahābhārata, Sānti

parva, Bhisma Stavarāja ( “ बुद्धरूप समाख्याय

वज्ररूप परायण । मोहयन सर्वभूतानि तस्मै मोहात्मने

नम ॥ ” ) Tantrasara, Vishnu Stotia ( “ त

[P 29 (cont)]

मूलभूत प्रगतोऽस्मि बुद्धम्”), Devi Bhāgavata, 10-5-14, Dasāvatāra Khanda Prasasti Kāvyaṃ (the passage beginning with “ षट्चक्रे क्रमभावनापरिगत ” )

In this last-mentioned passage, there is a remarkable portion which is worth quoting

“ May the Buddha be your guide, the Buddha who is genuine in his meditation, who openeth not his eyes from sentiments of pity at seeing that the bodies which all human creatures possess contain many holes from which filthy secretions— semen and blood, stools and urine, tears and exudations—constantly ooze out

‘ Having recourse to the pretext of meditation, who is that woman of whom thou art thinking ? Cast a glance at this female who is being consumed by the passion of love for thee That thou hast compassion is false Where is that other male who is more cruel than thou ? ’ May the Buddha who, although thus addressed repeatedly by the raries of Cupid’s train, stirreth not yet from his meditation,— may that foremost of genuine personalities be your guide in life ” ]

Note 1 **Original Texts for the holiness of Buddha-  
Gaya and for pilgrimage thereto**

बुद्धगयातीर्थमाहात्म्यम् ।

Bihannua Taitiam, Pa+ala 5 --

“ षट्शु तानि महाप्राज्ञे पौठस्थानानि यानि तु ।

षिद्धिपदानि साधना महद्भिः सेवितानि च ॥

\* \* \*

पाटला च महाबोधिर्नगतीथ मदन्तिके ।

\* \* \*

अक्षय तद्भवेत् कथ्य पितृणां परम शुभम् ।

अस्मिन् स्थाने जपेद्यस्तु सिद्धिर्भवति ततश्चरात् ॥ ”

Skanda Purana, Abanti Khanda, 68-30 --

“ पुरुषोत्तमगिरि श्रेष्ठो यत्र बुद्धगया स्मृता । ”

The same, 70-4 --

‘ फलशुच्य सरिता श्रेष्ठा तथैव फलदायिनी । आदिगया

बुद्धगया तथा विष्णुपदी स्मृता ॥ ’

Vayu Purana, 2-49-26 --

“ धर्मं धर्मेश्वरं नत्वा महाबोधितरुं नमेत । ”

The same, 2 49 31 (found in some Edi-  
tions) --

‘ चलद्दलाय दृक्षाय सर्वदा स्थितिहेतवे ।

बोधिसत्त्वाय यज्ञाय व्यश्रय्याय नमो नम ॥ ”

Agni Purana, 115-37 --

‘ महाबोधितरुत्वा धर्मवान् स्वर्गलोकभाक् । ’

[P 30 (cont)]

[ Another reference --Gaya-Prakarana, in the work of Narayana Bhatta called the Tristhalisetu (the passage beginning with ततो महाबोधितरोरध ।” ) ]

Purport —The Hindus are enjoined to regard the place Mahabodhi (or Buddha Gaya), its river (the Phalgu), and its tree (the Bodhi or Mahabodhi tree), as sacred and to make pilgrimage to adore them Further, when they arrive there on their pilgrimage, they are first to adore Dharmeswara the Lord of Righteousness, or Buddha, and after him, the Bodhi tree This is expressly laid down by the authority of the Hindu Scriptures themselves (cf Vayu Purana, cited above, where the words “ natwa ’ and “ namet ” indicate the order as to which to do first and which next) The term Dharmeswara as well as Dharmaraja refers to the Buddha (See Sherring’s Benares, Ch 5, p 86, and cf Amarakosha, I-I-I-8)

### Page 32

Note 1 Vayu Purana, 2-49-26 —

“ धर्मं धर्मेश्वरं नत्वा महाबोधितरुं नमेत् । ”

(The text has been just explained above)

Note 2 Lalita Vistara, Ch 7, in the passage beginning with ' तेन च समयेन द्विमवतः । ' (Lefmann's Edition, p 101, line 13) —

“ धार्मिको धर्मराज । ”

The Buddhist formula of prayer —

धर्मं प्रण गच्छामि । ”

### Page 33

Note 1 Amarakosha, I I-1-8 --

“ बुद्धो धर्मराजस्तथागत । ”

Vaijvantikosha, I-1-33 —

‘ बुद्धस्तु \* \* धर्मराजस्तथागत । ’

Note 3 The well known Jaina Monk Saubhagya Bijava who visited Buddha-Gaya about A D 1600 describes the image of Buddha in the Great Temple as something opposed to his own faith of Jainism See his Tirthamāla-Stavana, Ch 10, verses 2 to 5 —

“ तिहायी बोधगया कोस जग छे रे ।

प्रतिमा बोधतयो नहि पार रे ॥

जिनमुद्रायी विपरीत जाणजे रे ।

कगळ जनोइनो आकार रे ॥ ”

Purport —The image of Buddha is distinguished from Jaina images by its having “ Janoi,” the Brahmanical sacred thread round the neck Such images are countless in number

(This opposition of Jainism to both Hinduism and Buddhism tends to prove the identity of the two latter—the fact being strengthened by Buddha's wearing the sacred thread of the Hindus)

The original MSS may be seen at the Museum and Library of P. C. Nahar Zamindari, Calcutta. The book has been printed at Bhavnagar in the Prachina Tirthamala Samgraha Part I

Page 34

Note 3 Bhagavata Purana, I-3-24, ff —

“तत कलौ सप्रवृत्ते समोहाय सुरद्विषाम् ।  
बुद्धो नाम्ना जिनसुत कोकटेषु भविष्यति ।  
इन्द्रारिव्याकुल लोक मृडयन्ति युगे युगे ॥  
जन्म गुह्य भगवतो य एतत्प्रयतो नर ।  
साय प्रातर्गृणन् भक्त्या दु खग्रामादिसुच्यते ॥”

Page 35

Note 1 Garuda Purana, I 2-32 —

“तत कलेस्तु सन्ध्याया समोहाय सुरद्विषाम् ।  
बुद्धो नाम्ना जिनसुत कोकटेषु भविष्यति ।  
तस्मात्सर्गादयो जाता सपूज्यश्च व्रतादिना ॥”

Note 2 The same, 2-31-35 —

“मत्स्य कूर्म च वराह नारसिंह च वामनम् ।  
राम राम च कृष्णश्च बुद्धश्चैव सकल्किनम् ।  
एतानि दशनामानि स्मर्त्तव्यानि सदा बुधै ॥”

- Note 3 The Medinikosha —  
‘ भगवान्ना जिने गौथ्या स्त्रिया पूज्य तु वाच्यवत । ’  
Hemachandra, 2 130 —  
‘ दामोदर शौरिस्नातनौ विभु पीताम्बरो मार्जजिनौ  
कुमोदक । ’  
Halāyudha 1 27 —  
‘ नारायणो जगन्नाथो वनमाली गदाधर ।  
सनतनो जिन भ्रम्भुर्विधिर्वेधा गदायज ॥ ’  
St Petersburg Dictionary, ५ v जिन—d) Bein,  
Vishnu s  
Sabdakaipadīuma, ५ v जिन — ‘ अर्हन् । बुद्ध ।  
विष्णु । ’
- Note 4 Jishnu ‘ जयनाञ्जिष्णुरुच्यते । ’ (Mahabharata,  
Udyogaparva, 70-13)

### Page 36

- Note 1 The time of the Elder Buddha is placed  
nearly 500 years before the Second Bud-  
dha The term Elder Buddha is a mis-  
translation of Purva Buddha, which  
means the Preceding Buddha There was  
not one Purva Buddha, but a series  
of them in succession [See Wright’s  
Nepal, Ch 1, Rhys Davids Buddhist  
Suttas, p 86, “Successor of the Bud-  
dhas of old”]



Patell's Chronology, p 48 —

Sir William Jones fixes the date of Buddha at 1027 B C , Prof Wilson fixes the date of a second Buddha at 638 B C —both concurring with Klaproth The Buddha of 1027 B C is identically the same as the latter Buddha

**Page 37**

Note 1 Lalita Vistara, Ch 25 (Lefmann's Edition p 400) —

“ ष्टण्वन्ति धम मगधेषु सत्त्वा ।

Note 3 Bhagavata Purana, 1-3-24, Garuda Purana 1-2 32, the same, 1-149-39 --

‘ सम्मोहाय सुद्विषाम ।’

Note 4 Suta Samhita, Brahma-Gita, 4-66 to 70 —

“ तस्मादस्ति \* \* \* ज्ञानन्दरूपः सम्पर्ययं ।

इयमेव तु तर्काणां निष्ठाकाष्ठा सुगोचरा ।

बुद्धागमाना सर्वेषां तथैवाहर्गमस्य च ॥”

Purport -- Theism is ultimately reached by reaction from atheism as the logical outcome of its own critical arguments

**Page 38**

Note 1 Vishnu Purana, 3-18-15 ff --

“ मायामोह उवाच ।

स्वर्गाय यदि वाक्का वो निर्वाणार्थमथासुराः ।

तदल पशुघातादिदृष्टधर्मैर्निबोधत ॥

[P 38 (cont)]

\* \* \*

जगदेतदनाधार भ्रान्तिज्ञानार्थतत्परम ।

रागादिदुष्टमन्त्रेण भ्राम्यते भवसङ्कटे ॥

पराशर उवाच ।

एव बुध्यत बुध्यध्व बुध्यतैवमितीरयन ।

\* \* \*

दैतेयान मोहयामास मायामोहोऽतिमोहकृत् ॥

Note 2 Narada Pancha ratra 4-3-156 ff —

‘ बुद्धो ध्यानजिताशेषदेवदेवो जगत्त्रिय ।

निरायुधो जगज्जैत्र श्रीघनो दुष्टमोहन ॥

देव्यवेदबहिष्कर्त्ता वेदार्थश्रुतिगोपक ।

श्रीद्धोदनिर्नष्टद्विष्ट सुखद सदसत्प्रतिः ।

यथायोग्याखिलकृप सर्वशून्योऽखिलेष्टदः ॥

चतुष्कोटि पृथक्तत्त्व प्रज्ञापारमितेश्वर ।

पाषण्डश्रुतिमार्गीण पाषण्डश्रुतिगोपक ॥ ”

Note 3 Tantrasāra, Ch 4 (in the Vishnu Stotra  
verse 9) —

“ पुरा सुराणामसुरान्विजेतु सम्भावयस्त्रीवरचिन्हवेष ।

चकार य प्रास्त्रममोघकल्प त मूलभूत प्रणतोऽस्मि

बुद्धम ॥ ’

Note 4 Lalita Vistara Ch 12 (Lefmann's Edition  
p 156) —

“ एष घरणिमण्डले पूर्वबुद्धासनस्थ

समर्थघनुर्गृहीत्वा शून्यनैरात्मबाणौ ।

लेशरिपु निहत्वा दृष्टिजालञ्च भित्त्वा  
शिवविरजमशोका प्राप्स्यते बोधिमग्र्याम ॥”

Note 5 Rig Veda Samhita, 10 72 2 —

“ देवानां पूञ्च युगेऽसत सदजायत ।”

The same 10 120-7 --

“ इय विवृष्टियत आवभूव यदि वा दधे यदि वा न ।”

Chhandogya Upanishad, 6 2-1 —

“ तद्वैक आङ्गसदेवेदमग्र आसीदेकमेवाद्वितीय तस्मा-  
दसत सज्जायत ।” [On this, see Gough  
Philosophy of the Upanishads p 185 ]

Taittiriya Upanishad 2 7 —

“ असद्वा इदमग्र आसीत ततो वै सदजायत ।”

Sariraka Bhasya, 2 4-1 (quotes as a Vedic  
Text) —

“ तदाङ्ग किं तदसदासीदिति ऋषयो वाव तेऽग्रे  
ऽसदासीत ।”

Purport — Non-existent was all this in  
the beginning from the non-existent  
came out the existent [These are Vedic  
Texts having reference to Māyā or world  
delusion ]

### Page 39

Note 1 Kurma Purana, 10-48 —

“ नमो बुद्धाय शुद्धाय \* \* मायिने वेद्यसे नम ।”

Bhagavata Purana, 10-40 22 —

“ नमो बुद्धाय शुद्धाय दैव्यदानवमोहिने ।”

[P 39 (cont)]

Mahābhārata, Bhisma Stavaija —

बुद्धरूप समास्थाय बज्ररूपपरायण ।

मोहयन सर्वभूतानि तस्मै मोहात्मने नम ॥”

(This last is not found in all texts)

Note 2 Devi Bhāgavata, Book IV (Chapters 10-13)  
the passage beginning with तत परस्पर युद्ध  
जात परमदारुणम् ।” (Book IV, Ch 10, verses  
39 and ff )

Matsya Purāna, 24 37 to 49 the passage be  
ginning with अथ देवासुर युद्धमद्द्वेषशतत्रयम् ।’  
(Ch 24, verses 37 and ff , esp verse 47)

Note 3 Siva Purana, Rudra Samhita, Kumara  
Khanda, 9-18 to 25 —

‘तत्र विष्णुश्कली दोषी ह्यविवेको विप्रधत ।  
वलिर्येन पुरा बद्धश्कलमाश्रित्य पापत ॥  
तेनैव यत्नत पूवमसुरौ मधुकेटभौ ।  
शिरोह्यौनौ कृतो धौत्याद्देमार्गो विवर्जित ॥  
मोहिनोरूपतोऽनेन पङ्क्तिभेद कृतो हि वै ।  
देवासुरसुधापाने वेदमार्गो विगर्हित ॥  
रामो भूत्वा हता नारौ वाली विध्वंसितो हि स  
पुनर्वेश्रवणो विप्रो हतो नीतिहता श्रुते ॥  
पाप विना स्वकीया स्त्री त्यक्ता पापरतेन यत् ।  
तत्रापि श्रुतिमार्गश्च ध्वंसित स्वार्थहेतवे ॥  
स्वजनन्या शिरश्कृत्नमवतारे रसाख्यके ।  
गुरुपुत्रापमानश्च कृतोऽनेन दुरात्मना ॥

कृष्णो भूत्वाऽन्या नार्यश्च दूषिता कुलधर्मत ।  
अतिमार्गं परित्यज्य स्वविवाहा ह्यतास्तथा ॥  
पुनश्च वेदमार्गो हि निन्दितो नवमे भवे ।  
स्थापित नास्तिकमत वेदमार्गविरोधकत ॥”

Purport —Vishnu himself and all his incarnations practised deception and committed acts which are condemned by the Vedas and are repugnant to morality

Note 4 Bhagavad Gita, 15-15 —

“मत्त स्मृतिर्ज्ञानमपोहनञ्च ।

### Page 40

Note 1 Kaushitaki Upanishad, 3-9 —

“एष ह्येवैन साधुकर्म कारयति त यमन्वानुनेषत्यथ  
एवैनमसाधुकर्म कारयति त यमेभ्यो लोकेभ्यो तुनुत्यते ।

A better reading is given in Cowell's Edition, p 101 --

एष ह्येव साधु कर्म कारयति त यमेभ्यो लोकेभ्य  
उन्निनीषत एष उ एवासाधु कर्म कारयति त यमधो  
निनीषते ।

Note 2 **Original Texts for Buddha's Worship in spite  
of his practising a fraud**

बुद्धस्य कलनधर्मत्वेऽपि पूज्यत्वविधानम

Bhagavata Purana, 1-3 24 ff —

“तत कलौ सप्रवृत्ते सम्मोहाय सुरद्विषाम् ।

बुद्धो नाम्ना जिनसुत कौकटेषु भविष्यति ॥

[P 40 (cont )]

\* \* \*

जन्म गुह्यं भगवतो य एतत्प्रयतो नर ।  
साय प्रातर्गृह्णन् भक्त्या दु खग्रामादिमुच्यते ॥”

The same, 10-40-22 —

नमो बुद्धाय शुद्धाय दैत्यदानवमोहिने ।”

Garuda Purana, 1-2-32 —

“तत कलेस्तु सन्ध्याया सम्मोहाय सुरद्विषाम् ।  
बुद्धो नाम्ना जिनसुत कौकटेषु भविष्यति ।  
तस्मात् सर्गादयो जाता सपूज्यश्च ब्रतादिवा ॥”

The same 1-149-39 —

“वासुदेव पुनर्बुद्ध सम्मोहाय सुरद्विषाम् ।  
देवादिरक्षणागार्थाय अधर्महरणाय च ।  
भारतास्त्रावताराश्च श्रुत्वा खग ब्रजेन्नर ॥”

Kurma Purana, 10-48 —

नमो बुद्धाय शुद्धाय नमो मुक्ताय हेतवे ।  
नमो नमो नमस्तुभ्य मायिने वेधसे नमः ॥”

Vayu Purana, 30-225 —

‘ नमो शुद्धाय बुद्धाय क्षोभणायाक्षताय च ।”

[Other references —Mahabharata, Santi parva, Bhisma Stavaraja , Tantrasāra Vishnu Stotra ,—both quoted above ]

Purport —The Buddha who, by beguiling the atheists from the Vedas, saved the latter from being tampered with by them, is to be reverentially spoken of heard of, saluted, and worshipped by all the Hindus who are followers of the

Vedas This is ordained by their own  
Scriptures

Note 3 Bhagavata Purana 6-8 17 --

“द्वैपायनो भगवानप्रबोधार्थं  
बुद्धस्तु पाषण्डिगणप्रमादात् ।  
कल्का कले कालमलात् प्रपातु  
धर्मावनायोरुक्ततावतार ॥”

Garuda Purana, 202 II --

“बुद्ध पाषण्डिसङ्घातात् कल्किरवतु कल्मषात् ”

[As to the meaning of पाषण्डि in the sense  
of those who oppose the Vedic Religion or  
Sanatana Dharma, see Linga Purana,  
40-40 “वर्णाश्रमाणां ये चान्ये पाषण्डा परिपश्यिन ।”]

Purport —The Vedas are regarded as  
Revelations They are, therefore, intend-  
ed only for the believers—those who have  
faith in them The unbelieving people,  
who have no faith in Revelation, would  
only tamper with the Vedas, or else des-  
troy them altogether Hence, Buddha,  
seeing that atheists will predominate in  
the Kali Yuga, came timely to devise a  
plan for saving the Vedas from their  
hands

Page 41

Note 2 The Sthaviras or Sthiras (i e , the Elders)  
were called the Theras in Pali, and their

successors of Sthiraputras, the Theraputtas in Pali (i.e. sons of Therias) They were the custodians of drugs, and the healing art has derived its name Therapeutics from them

**Page 42**

See Vincent Smith The Oxford History of India, Book I, Chap 3, p 55, Article 'No Buddhist Period'

**Page 43**

Lalita Vistara, Ch 25 (Lefmann's Edition, p 400, line 19) —

“ षट्पलन्ति धम मगधेषु सत्त्वा । ”

Mahabharata, Bhismaparva, II-36 —

“ मगाश्च मशकाश्चैव मानसा मन्दगास्तथा ।  
मगा ब्राह्मणभूयिष्ठा स्वकर्मनिरता नृप ॥ ”

Vishnu Purana, 2-4-69 —

“ मगाश्च मागधाश्चैव मानसा मन्दगास्तथा ।  
मगा ब्राह्मणभूयिष्ठा मागधा क्षत्रियास्तथा ॥ ”

Sāmba Purana, 16 87 to 88 (or, in some editions, 26-30 to 31) —

“ मगाश्च मामगाश्चैव मानसा मन्दगास्तथा ।  
मगा ब्राह्मणभूयिष्ठा मामगा क्षत्रियास्तथा ॥ ”

Padma Purana, Swarga Khanda, 8-34 —

“ मगाश्च मशकाश्चैव मानसा मल्लकास्तथा ।  
मगाश्च ब्रह्मभूयिष्ठा स्वकर्मनिरता द्विजा ॥ ”



[In some editions the reading is मृगाञ्च  
for मगाञ्च । See the St Petersburg Diction  
ary, under मृग ।]

**Page 45 (Conclusion)**

Note 1 Suta Samhita, 4-20 16 —

“समूलेषु च धर्मेषु बुद्धागमसमन्वित ।  
धर्मं श्रेष्ठ इति प्रोक्तो मया वेदार्थपारगा ॥”

**Page 46**

Note 1 In Huc's Travels it is said that Ksong-ka pa  
derived his tenets partly from Buddhism  
but chiefly from Christianity, through a  
Roman Catholic Missionary with whom  
he came in contact. Similar evidences  
are gathered by Prinsep in his “Tibet,  
Tartary and Mongolia

A parallel among the Christian Fathers  
to the Buddhist sect of Apagata pada  
mrakshana or those who were “never  
guilty of washing their feet” is to be  
found in St Anthony, the patriarch of  
monachism [See Maudsley Body and  
Mind, Psychological Essays, p 117 ]

**Page 47**

Note 1 Introduction to the Astasāhasrikā —

भगवती-प्रज्ञापारमिता-स्तोत्रम् ।  
“ॐ नमो भगवत्यै अर्थप्रज्ञापारमितायै ।

निर्विकल्पे नमस्तुभ्य प्रज्ञापारमितेऽमिते ।  
या त्व सर्वानवद्याङ्गि निरुवद्यैर्निरौक्षसे ॥’

Note 2 Agni Purana 49 8 --

“ श्रान्तात्मा लम्बकर्णाश्च गौगङ्गाम्बरावृत ।  
ऊर्द्धपद्मस्थितो बुद्धो वरदाभयदायक ॥”

Page 48

Note 1 Rig Veda Khila Sukta 28 6 --

“ अग्निं प्रत्यक्षदेवतम् ।”

Brihannāradiya Purana, 2-39 --

“ भ्रम्हादिलोकत्रितयं सहृद्यात्मानमात्मना ।  
पश्यन्ति योगिनः सर्वे तमौष्ठान भजाम्यहम् ॥”

(The context would show that the verse refers to Buddha)

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Note 2 Cunningham Coins of Ancient India,  
pp 75-78 --

“ The Yaudheyas were one of the most famous tribes of Ancient India

“ The coins of the Yaudheyas \* \* are of two distinct kinds, the older ones dating from about the first century B C, and the later ones dating from about A D 300

“ A third class are, perhaps, of a slightly later date They are remarkable for having a six-headed figure on one side

This figure ought to be Kārtikeya, who is named "six-headed" These later coins must, therefore, be Brahminical

" Plate VI Fig 1 The type is a Bodhi tree with Buddhist railing, and four small circles

" Plate VI Figs 2, 3 Obverse Indian Legend, Yaudheyani Reverse Comb like symbol of Triśatna and Dharmachakra

" Plate VI Fig 4 Obverse Six-headed male figure Indian Legend, Bhāgavato Swamīna Bīāhmana Yaudheya Reverse Six headed figure standing to front between Chaitya and Bodhi tree "

**Page 50**

Note 1 Vachaspati Misra Nyāyavārtika Tātparyatikā, p 300 (in the Vizianagram Series)

“ नहि प्रमाणीकृतबौद्धाद्यागमा अपि लोकयात्राया श्रुतिस्मृतीतिहासपुराणनिरपेक्षागममात्रेण प्रवर्तन्ते । अपि तु तेऽपि सादृशमेतदिति ब्रुवाणा लोकयात्राया श्रुत्यादीने वानुसरन्ति । ”

English Translation —

The Buddhist āgamas, of which the authority is vainly supported, depend for all that concerns the practical life upon the Śrutī, the Smṛitī, the Itihāsas, the

Purānas Buddhists themselves do not fear to say 'It is the custom (sāmvrtam etat),' and they follow, in practical life, Revelation and Tradition

[Quoted from Vallee Poussin's "Authority of Buddhist Agamas" in p 376 of the Journal of the Royal Asiatic Society, 1902 ]

**Page 53**

- Note 2 Sankarāchārya in his Dasāvātāra Stotram -  
“य आस्ते कलौ योगिना चक्रवर्ती  
स बुद्ध प्रबुद्धोऽस्तु मच्चित्तवर्ती ।”

**Page 54**

- Note 1 Taranath is the same as Kun-snjing of Thibet
- Note 2 Padma Purana, Kriyā Khanda, 6-188 —  
“वेदा विनिन्दिता येन विलोक्य पशुहिंसनम् ।  
सकृपेन त्वया येन तस्मै बुद्धाय ते नम ॥”
- Bhagavata Purana, 11-4 22 --  
“वादैविमोहयति यच्चकृतोऽतदर्हान् ।”
- Sankara Vijaya, 12-8 --  
“प्रायः क्रतुद्वेषकृतादराय बोधैकधाम्ने स्पृहयामि भूम्ने ।”
- Gita Govindam, Hymn to the Avatāras —  
“निन्दसि यच्चविधेरहह श्रुतिजातम् ।  
सद्यहृदयदर्शितपशुघातम् ।  
केशवधृतबुद्धशरीर जय जगदीश हरे ।”

**Page 55**

Note 1 Mundaka Upanishad, 1-2-7 to 10 —

“ ज्ञवा ह्येते अदृढा यद्गुरुया

\* \* लोक हीनतर चाविशन्ति ॥ ”

Gough Philosophy of the Upanishads,  
p 102 (Translation of the above) —

“ Sacrifices with their ritual and its eighteen parts are frail boats indeed , and they that rejoice in sacrifice as the best of things, in their infatuation shall pass on again to decay and death ” ( i e , shall be again born in the mortal sphere)

Purport —The ceremonial rites which are attended with animal sacrifices can not lift a man above the mortal sphere at his death Those who perform works which confer benefits on others, if they think that to be the highest duty of man, go to heaven, but subsequently return again to the mortal sphere (Means to say that the acquisition of gnosis must be joined to the performance of good works in order to give man a permanent place among the immortals Cf Isavasya Upanishad, verses 9-11 )

Bhagavadgita, 2-42 to 46 —

“ यामिमां पुष्यिता वाचं प्रवदत्यविपश्चित् ।

\* \* \*

क्रियाविशेषबहुला भोगैश्वर्यगति प्रति ॥

\* \* \*

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।”

etc , etc

Purport —The elaborate rites and ceremonies which have accreted round Vedic worship had better be dispensed with

### Page 56

Note 1 Padma Purana, quoted by Vijnāna Bhikshu —

“देव्यानां नाशनाथार्थं विष्णुना बुद्धरूपिणा ।  
बौद्धशास्त्रमसत्योक्तं नमनीयपटादिकम् ॥  
वेदार्थवन्महाशास्त्रं मायावादमवैदिकम् ।  
मयैव कथितं देवि जगतां नाशकारणात् ॥  
मायावादमसच्छास्त्रं प्रच्छन्नं बौद्धमेव तत् ।  
मयैव कथितं देवि कलौ ब्राह्मणरूपिणा ॥”

—Sankhya Pravachana Bhashya, I 22  
(See also Garbe's Edition, Harvard, p 16,  
lines 7-11 )

### Page 59

Note 2 Chhandogya Upanishad, 5-10-7 —

“तद्य इह रमणीयचरणा अभ्यशो ह यत्ते रमणीया  
योनिमापद्येरन् ।”

Max Muller, Lectures, quoted in Shome's  
“Old Gaya and Gayawals ” (P 38 )

**Page 63**

Note 2 Brihadaranyaka Upanishad, 4-4-13, (also Satapatha Brahmana, 14-7 2 17) —

“यस्यानुवित्तं प्रतिबुद्धं आत्माऽस्मिन् देहे गृह्णे प्रविष्टः ।  
स विश्वकृत् स हि सर्वस्य कर्ता तस्य लोक स उ लोक एव ॥”

**Page 66**

Note 3 “Nirvana is the only thing which does not arise as the effect of a cause, and which as cause again does not give rise to any effect” —Dahlke Buddhist Essays (Silācāra's Translation, p 88)

**Page 67**

Note 1 Mahaparinirvana Sutra, Ch 5, § 6 —

Culture of the Will and Duty in Buddhism (Mahaparinirvana Sutra, Ch 2, § 33, Ch 5, §§ 4-6) —

“Therefore, O Ananda, be ye lamps unto yourselves Be ye a refuge to yourselves Betake yourselves to no external refuge Hold fast to the truth as a lamp Hold as a refuge to the truth Look not for refuge to anyone beside yourselves”

“Now at that time the twin Sāla trees were all one mass of bloom with flowers out of season, and all over the body of the Tathāgata these dropped and

[P 67 (cont)]

sprinkled and scattered themselves, out of reverence for the successor of the Buddhas of old      And heavenly sandalwood powder and Mandaru flowers,      and heavenly music,      and heavenly songs came wafted from the skies, out of reverence for the successor of the Buddhas of old! Then the Blessed One addressed the venerable Ananda, and said 'Now it is not thus, Ananda that the Tathāgata is rightly honoured, revered, venerated, held sacred or revered      But the brother or the sister, the devout man or the devout woman, who continually fulfils all the greater and the lesser duties, who is correct in life, walking according to the precepts—it is he who rightly honours, reverences, venerates, holds sacred and reveres the Tathāgata with the worthiest homage      Therefore, O Ananda, be ye constant in the fulfilment of the greater and the lesser duties, and be ye correct in life, walking according to the precepts, and thus, Ananda, should it be taught''

Note 2      The Rīg Veda Samhita, beginning “अग्निमीडे  
पुरोहितम्।”



[P 67 (cont)]

The Black Yajur Veda, 1-5-10-2 , the Katha Samhita (Charaka Sākhā), 7-14, the Samavidhāna Brahmana, 3 4-4 —

“अयमग्नि ऋक्षतम ।”

Taittirīya Brahmana, 2-4 3-3 —

“अग्निरग्रे प्रथमो देवानाम् ।”

Mahabharata, Rājadharmā, 8 37 —

“शाश्वतोऽय भूतिप्रथो नाख्यन्तमनुशुश्रुम ।”

Commentary —[अनादिरनन्तञ्चाय यज्ञिय पश्या इत्यर्थे । नौलकठ ।]

The same, 60 52 —

“स्तेनो वा यदि वा पापो यदि वा पापकृत्तम ।

यष्टुमिच्छति यज्ञं य साधुमेव वदन्ति तम् ॥”

(This seems to have been the original meaning of the terms Sādhu and Sādhanā Sadhu is one who performs (in Sanskrit, Sādhate) the Yajna Yajna is the rite of the Sacred Fire Its association with sacrifice is a subsequent affair

Sankarāchārya Sādhanapanchaka, verse 1 —

“वेदो नित्यमधीयता तदुदित कर्मै खनुष्ठीयताम् ।”

Purport —Study the one principal Veda (the Rig-Veda) and do the one work it prescribes This one work, as is known to all students of the Rig-Veda, is Agni hotra, or worship of the Sacred Fire See Sankarāchārya's own gloss on the word

“Karma’ in Isopanishad-bhāsyā (Mantras 2 and 11)

**Page 70 (Appendix)**

Note 2 Mahabharata, Rājadharmā, 15-49 —

“अहिंसा साधुहिंसा ।”

Purport —Sparing the wicked is killing the righteous The real meaning of the term ‘ Ahinsā ’ comes out in this text It cannot mean animal sacrifice It means “ total absence of hatred towards wrong,” *i e* , absolute forgiveness of injuries

**Page 71**

Note 1 Vidyaranya’s Jīvanmuktī viveka, Ch 2 —

“नमोऽस्तु कोपदेवाय खाश्रयज्वालिते भृशम् ।”

**Page 73**

Note 1 Mahabharata, Udyogaparva, 33-48 ff —

“एक क्षमावता दोषो द्वितीयो नोपपद्यते ।

यदेन क्षमया युक्तमशक्त मन्यते जन ॥

सोऽस्य दोषो न मन्तव्य क्षमा हि परम बलम् ।

क्षमा गुणो ह्यशक्ताना शक्ताना भूषण क्षमा ॥”

The same, Dronaparva, 198 59 —

“वय क्षमयितारश्च किमन्यत्र शमाद्भवेत् ।”

Purport —The all forgiving man is thought to be weak and worthless Still, forgiveness is the highest virtue, as it ensures peace, than which nothing can be higher

Pascal The quotation is from Adams in his  
Secret of Success, p 222

- Note 3 Rig Veda, 6-48-10, Sama Veda, 2-974 —  
‘ हेडामि दैव्या युयोधि तोऽदेवानि वहरासि च । ’  
Purport —Remove all natural despites  
and ungodlike abhorrences  
Isāvāsya Upanishad, 6 —  
“ ततो न विजगुप्सते । ”  
Purport —A man would naturally cease  
to hate (when he beholds that the Self  
which is his is the Self in all living beings)

#### Page 74

- Note 1 Dhammapada, 26-17, Pali Text —  
“ अक्रोस बधबन्ध च अदुट्ठो यो तितिकूडति ।  
खन्तीबल बलानिक तमह ब्रूमि ब्राह्मण ॥ ”  
[Sans —अक्रोधन बधबन्धौ च अदुष्टो यस्तितिक्षति ।  
क्षान्तिबल बलानौक तमह ब्रवीमि ब्राह्मणम् ॥ ]  
—This saying is justly held to be un-  
paralleled

#### Page 76

- Note 1 The entire passage has been quoted from  
memory, the original source having been  
forgotten

POSTSCRIPT — Bearing in mind that in slaughter  
lies the germ of hatred (*cf* the beginning of the  
Appendix), it may be easily understood that Religion,  
which seeks to promote love can never give counten-

ance to the slaughter of any living creature, although that regrettable custom might arise through necessity. But custom is not religion in every case.

The Appendix is a literary essay and does not properly fit in with the main book. It has been retained to show the true meaning of Ahimsa, which is the cardinal doctrine of Buddhism and about which there has been much misunderstanding. For, too often it is supposed that Buddha's whole religion consisted in preventing the slaughter of animals and that Ahimsā in Buddhism means nothing more than desisting from such slaughter. But this cannot be the truth. He who thoroughly comprehended the law of Nature which ordains that animals should prey upon one another for their food and sustenance, and who made this law the basis of his doctrine of Karma (or Retribution) and of the moral system arising out of that doctrine, could never have been so sensitive to animal sacrifices as he is supposed to have been. This supposition arose from Buddha's opposition to making animal sacrifice a part of religion, as was done in his time by the Brahmanas when performing the rites of the Yajna or Sacred Fire. The Brahmanas themselves, however, were systematically opposed to animal slaughter except when it was done as part of some Yajna or religious rite, for they considered that in such cases the soul of the victim

ascends to heaven, and that in return for this act of mercy and benevolence it takes to heaven the soul of the sacrificer afterwards at the time of his death. Therefore do the Brahmanas say that animal sacrifice in Yajna is not an act of *Hinsā* (or *antipathy*) but an act of *Ahinsā* (or *sympathy*), but they hold that elsewhere than in Yajna animal slaughter is always an act of *Hinsā* or *antipathy* (In connection with this Brahmanical creed, see Rev Dr K M Banerji's Tract on the Relation between Christianity and Hinduism, and Dr Law's Article on the Education of the Jainas.) The term "Ahinsā" occurs in the Upanishads, and comparing the Chhândōgya Upanishad (3 17-4) with the Brihadāranyaka Upanishad (5-2-3), it would be found that the original meaning of the term is the same as "*Dayā*," which is synonymous with sympathy, love, mercy, benevolence, etc. That this is the real meaning of the term is determined by the text of the Mahabharata quoted above (p 147, line 7), which says that "Ahinsā towards the wicked is Hinsā towards the virtuous." In this text, Ahinsā cannot be taken to mean sacrifice of animals, the term evidently means 'total absence of hatred towards wrong,' i.e., absolute forgiveness of all injuries,—and the whole text, which literally means "sparing the wicked is killing the righteous," aims to give expression to the fact that charity is the negation of morality.

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# INDEX

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# PLATES



THE BARĀBHAYA  
Buddha offering protection \*

From the Indian Museum (Br 9 — Bihar)

Photoby A B Mitra of the Indian Museum (Calcutta)

(Illustration enlarged)

\* More properly offering boon and protection. The boon is supposed to be in the hand which is lying on the lap. It may be more or less raised up or it may be kept as it is in the plate.

## EXPLANATION OF PLATE I

This plate shows both the Tilaka mark on the forehead and the Barābhayada posture of the hands in the images of Buddha. It is to face page 27 and page 28 (n 1) and also to face page 47 and page 48 (n 1). Both the Tilaka mark and the Barābhayada posture are symbols in Hindu mysticism and their presence in Buddha's images proves the latter to have been objects of Hindu worship. The injunction to the worshipper to wear the Tilaka himself on his forehead carries with it the injunction to put the same on the forehead of the idol of his worship. Buddha used to wear the Tilaka himself for the Tilaka is represented on the forehead of the image of the goddess whom he worshipped (Prajñāpāramitā or Tārā or Kuan yin). The Tilaka was continued to be worn by Buddha's successors and is visible in the images of Avalokiteshwara and others. A kind of Tilaka in the shape of three parallel horizontal lines on the forehead called by the Hindus the Tripundra and much worn by them is to be found depicted on the forehead of the images of such prominent Buddhist Missionaries as Bodhidharma Asanga etc (see p 47 note 1). The Tilaka for the Hindu worshippers of Buddha has been ordained to resemble the leaf of the Aswattha tree (the *ficus vel giosa*) and is to be painted with the paste of yellow sandal wood as directed by the Suta Samhita in the Text quoted below.

The Barābhayada posture of a deity is a peculiarly Hindu conception. It can have no place in any atheistic or nihilistic system of thought for it involves the ideas of the existence of an Almighty and Benevolent Deity of a host of Angels of Paradise and the life to come of the soul and its immortality. Its meaning is that man can commune in spirit with the mysterious power of Nature, and receive therefrom the object of his desires and a protection from all fears. No Hindu's worship is complete without meditation on his Deity in this posture.

A comparison of Buddhist images having the Tilaka and the Barābhayada Mudra with Hinduistic images of the same descrip-

tion would undoubtedly tend to prove that they all had their origin from a common source

## REFERENCES

The above photograph is from an image in the Indian Museum Magadha Section (800 1200 A D ) Br 9 Bihar It shows as has been said above both the Tilaka and the Barābhāyada posture in one

*The Tilaka mark on Buddha* —Statues of this description may be seen at the Barabudur Java at the Boston Museum U S A at the Buddha Gaya Temple India at Dhārmapāla's Collection Nahar's Collection and the Indian Museum Calcutta at the Louvre Paris at the Imperial Museums of Tokyo and Kyoto and at Kamakura Japan

For photographs of Tibetan and Burmese images of Buddha having the Tilaka on the forehead see H G Wells Short History of the World pages 151 and 152 for Ceylonese images of the same description see Woodward Pictures of Buddhist Ceylon frontispiece for Chinese images of the same description see Ashton Study of Chinese Sculpture the Plates—especially plate 53 (Buddha in Maitreya's Paradise) for Javan images of the same description see Karl With Java plates 10, 11 12 29 33 for Japanese images of the same description see M Anesaki Buddhist Art plates 11 12 14 for Central Asian images of the same description see Foucher Beginnings of Buddhist Art, plates 11 12

*The Tilaka mark on Buddha's Devī (Prajñāpāramitā or Tārā or Kuan yin)* —Statues of this description may be seen at the Leiden Museum Holland at the Eumorfopoulos and the Raphael Collections London

For photographs of the above see Karl With Java plate 102 Ashton Study of Chinese Sculpture frontispiece and plate 57

*The Tilaka mark on Buddha's successors (Avalokiteshwara Manjusri etc)* —Statues of this description may be seen at the Havemeyer Collection New York and the Freer Collection Washington U S A at the Louvre Paris at the Barabudur Java

For photographs of the above see Ashton Study of Chinese Sculpture plates 25 27 30 Karl With Java plate 59 [For

Tilaka on the Twenty five Bodhisattwas see Anesaki Buddhist Art plate 11 ]

*The Tilaka mark (called Tripundria) on Buddhist Missionaries (Asanga etc)* —Statues of this description are abundant in Nepal Tibet China Japan Mongolia and Siberia Photos of the same may be seen in books of Travels or of Art relating to those countries although most of the images have not been identified by the Authors A small image of Asanga may be seen at the Reception House of Rai Biharlal Mitra Bahadur Zamindar Calcutta and a picture of the same may be seen in the Toyo Bijutsu Shu or Pictures of Oriental Arts Part 2 plate 1 (Kokkasha Tokio Japan )

*The Barābhū, ida posture of Puddha* —Statues of this description may be seen at the Museum of Fine Arts Boston U S A at the Barābudur Java at the Indian Museum Calcutta and at the Temple Buddha Gaya India (For Bara Abhaya Mudras in Javan images see Foucher Beginnings of Buddhist Art p 256 )

For photographs of the above see Karl With Java plates 9 11 12 33 95 Ashton Study of Chinese Sculpture plate 42 (a) Most of Buddhas photos taken by tourists in India are of this description The Hindu pictures of Dasāvātāra always show Buddha in this Barābhayada posture

*The Tilaka mark on the forehead of and the Barābhayada mudra in the hands of a Hindu Deity* —Statues of this description may be seen in Hindu Temples all over India And photographs or pictures of the same are kept by all Hindus in their houses

Up to the present times all orthodox Hindus have continued to put the Tilaka mark on their own forehead as well as on the forehead of their idols and when they meditate on their Deity they invest it with the Barābhayada posture

#### ORIGINAL TEXTS

For the Tilaka mark —

(a) of Buddha worship in particular

अश्वत्थपत्रसदृशं हरिचन्दनेन

मध्ये ललाटमतिशोभनमादरेण ।



बुद्धागमे मुनिवरा यदि सस्कृतश्चे-

न्मृदारिणा सततमेव तु धारयेच्च ॥

—Suta Samhita Suta Gita १५४

(b) of Hindu worship in general

काम्य नैमित्तिक नित्य यत्किञ्चित्कम्म नारद ।

वर्णाश्रमाणा तन्नास्ति खानान्ते तिलक विना ॥

—Padma Purana Uttarakhanda

For the Barābhavāda posture —

(a) of Buddha in particular

शान्तात्मा लम्बकर्णश्च गौराङ्गश्चाम्बरावृत ।

ऊर्ध्वपद्मस्थितो बुद्धो वरदाभयदायक ॥

—Agni Purana 49 8

(b) of Hindu Deities in general —

वरदाभयशूलविषाणधर प्रणमामि शिव शिवकल्पतरुम् ।

—Nityārma Sivastotra 6 [Siva is the God of  
Sais as Buddha is of Bauddhas ]

नित्यानन्दकरी वराभयकरी सौन्दर्यरत्नाकरी ।

निधुताखिलघोरपावनकरी प्रत्यक्षमहेश्वरी ॥

—Sankara's Annapurnā Devi stotra 1 [The  
Devi or Goddess is the same as Tārā or  
Prajñāpāramitā of Buddha ]

प्रात शिरसि शुक्लाब्जे दिनेत्र द्विसुत्र गुरुम् ।

वराभयकर शान्त स्मरेत्तन्नामपूर्वकम् ॥

—Guru Gita Guru stotra the Dhvana [The  
Guru is here identified with the Deity ]